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Archbishop Lord Fisher of Lambeth
READY FOR TOMORROW?

Erich Müller-Gangloff
A WORD FROM BERLIN

John A. Mackay
CUBA IN PERSPECTIVE

IV

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TWO SHILLINGS AND SIXPENCE

FIFTY CENTS

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The Editor is solely responsible for the contents of FRONTIER. The opinions expressed in the articles, including the 'From the Editor' column, are those of the writers in question: it does not follow that they represent the views of the Survey Application Trust or of the Christian Frontier Council.

From the Editor

BY the time this appears in print the state of international affairs may be much better or much worse—or merely drooling on in the present state of unresolved tension. There is nothing unreal in the opposition of rival camps in the world, but there is something unreal in the methods which they use against each other. Powerful countries fear and distrust each other today, as they always have, but modern weapons are such that the threat to use them is not altogether credible. Moreover the realities of ideological conflict are not what they were ten years ago. Whether we like it or not, the social structure of 'East' and 'West' and the ways of life that go with these social structures are becoming more like each other. Capitalism is not what it was, nor is Communism. The differences that remain are great and they should not be underestimated; neither should they be exaggerated. At present there is still an intense rivalry of social systems, but both have become sufficiently modified over the years for it to be possible to see the direction of development. In fifty years I do not think the difference between the American and Russian economies and political systems, as they will by then have evolved, will seem to be vital. If so, it becomes a part of peace-making to play for time, for on this showing asperities will be softened, as the years pass. This will be a slowish process and I do not for myself expect any decisive change in the relations between 'East' and 'West' until the generation which rose to power under Stalin has passed on. But statesmen should take long views.

In the meantime we must accept it as a fact that the United States and the Soviet Union, supported in both cases by those who have thrown in their lot with each other, will try to gain advantages over each other. But no country is justified in treating its own advantage as the absolute good, however much it may have ground to believe in the general righteousness of its cause. Whatever advantage one side may gain over the other will be nullified if it delays the day when both will recognize that they must live together in the same world and that for this purpose they must establish a working agreement. Unfortunately the present tension makes it difficult for either side to take long views. Propaganda demands that the differences should be sharpened as much as possible, so that each side may seem justified in being aggressive to the other. We all have our loyalties; and I have mine, but this is not the place to speak of them. My purpose is not to argue the case for my side but to indicate a frame of mind which might help to assuage tension.

Talk of the literal annihilation of mankind in a nuclear war may be exaggerated. Even if everyone in the northern hemisphere were killed, the world would soon be repopulated—and repopulated by civilized men—from the southern hemisphere, after the fall-out had worked itself out. I understand that fall-out in one hemisphere is unlikely to affect the other. The horrors of nuclear weapons need no exaggeration. The truth is horrible enough. Both the Pentagon and the Kremlin know this, even if Pekin still refuses to face the full truth about modern war. In fact, neither side is prepared to contemplate full scale nuclear war. So neither wants to risk pushing the other side beyond a certain point, but neither side can admit this without giving the other side a decisive advantage in bargaining. The analogy is not with 1939, when Hitler had aggressive intentions that could in the end only be contained by force—and by a kind of force that in the last resort we were prepared to use. The present situation is more like 1914, when no-one wanted a war but the statesmen miscalculated each other's reactions. If we may take comfort from the thought that there is an element of shadow-boxing in the 1961 crisis, we should remind our statesmen that this is a very dangerous kind of shadow-boxing. What is intended as a feint may be mistaken for a genuine blow and call forth an answer in kind. The statesmen hope to deceive each other into thinking they are more serious in their threats against each other than they are, or indeed than they have any right to be, but there is no need for us to be deceived.

Peace would be in less jeopardy if our statesmen could feel that, while we understand that they have to do some bluffing, we want them to stop bluffing a long way before the brink, and that we shall continue to give them our confidence even if the settlement they get contains some things which we dislike intensely.

One World?

It is not the primary purpose of the movement for Christian unity to solve particular problems; but to take part in the ecumenical movement is a training in a new attitude to all problems. It is the churches themselves, meeting two by two and three by three, who must find solutions to the difficulties which divide the churches from each other, and which sometimes divide people in the same church. What the World Council of Churches does is, above all, to bring people of many churches and schools of churchmanship together in a setting which prepares the way for the solution of the most stubborn differences.

There is an ecumenical technique and an ecumenical spirit. Both are essential to the success of any ecumenical undertaking and both are capable of adaptation to secular problems. It can be very difficult to establish effective contact between the parties at meetings of 'East' and 'West'. I am not thinking so much of formal diplomatic exchanges as of more informal meetings such as the Pugwash, Dartmouth and

Wiston House conferences, or the recent All Christian Peace Assembly in Prague, where an attempt has been made to begin a dialogue on subjects such as peaceful co-existence in the atomic age or cultural co-operation in its widest sense. Over more than fifty years the various branches of the ecumenical movement have built up an enormous fund of *know-how* about how to organize and conduct meetings where the participants start, or appear to start, at opposite poles. I have been startled by the lack of preparation with which secular bodies sometimes approach such meetings. Sometimes it is the Church which is more thorough and more professional in such matters. The technique for organizing such meetings, which will always be associated with the name of Dr J. H. Oldham, depends upon skilled and sensitive people being prepared to spend a great deal of time going round listening to people one by one and in groups, drafting documents and having them torn to pieces and redrafted. Such methods are costly in effort, but they engage the interest of people with first-class brains who could not otherwise be drawn into the undertaking, and they ensure that the real issues have been focused before the discussion begins. However, those who invoke the name of Oldham do not always work in his spirit. Masses of paper are no substitute for unhurried conversations; they can crystallize the results of such conversations, but the conversations must come first. And some ecumenical conferences are over-prepared. Discussion goes dead if too much is laid down in advance, and there may be points of view which do not get a proper hearing if the agenda is too tightly organized. Such mistakes are serious, but they are well nigh inevitable if those who organize meetings are over-pressed. It is therefore essential that the servants of the ecumenical movement should have enough time to think and to listen to a great variety of people. This again means that the representatives of the churches must curb their tendency to crowd more and more things into the programme of the World Council of Churches without a corresponding enlargement of the staff, and of the budget.

The ecumenical spirit consists in the power to combine firm convictions with an openness to other points of view—no, more than an openness, a longing to comprehend them. In seeking Christian unity there must be no compromise on essentials, though there must be much give and take on everything short of essentials. In the last resort, truth must prevail, no matter what it may cost. But those who are touched with the ecumenical spirit know that their apprehension of truth is partial and that aspects of truth which at first sight seem to be exclusive may belong together in the mind of God. There are failures to maintain this spirit as ecumenical gatherings, but where they occur they are recognized as failures, and always there is an attempt to repair the breach in a spirit of charity.

Ever since I first met the ecumenical movement I have regarded the

spirit which moves it as a miracle, as one of the mighty acts of God in our day. It takes more than human resources to overcome differences that are so deep, that are so involved with human pride, and that evoke so many bitter memories. Miracles depend on prayer. If prayer for unity ceased, the ecumenical movement would collapse in a few months.

The movement for Christian unity is a thing that could only have grown in the Church, but its significance is wider than the drawing together of separated Christians. The ecumenical spirit is beginning to affect our attitude to people of other religions. There can be no question of compromise. God's revelation in Christ is unique 'and ever more shall be so'. But God has been preparing the way for the Gospel in every country 'that they should seek the Lord, if haply they might feel after him, and find him' (Acts xvii. 27). We have too often compared Christianity at its best with other religions at their worst, and that is one of the reasons for the slow progress of the Gospel. If we despise the gifts that other men have we merely rouse opposition. St Paul was 'all things to all men'.

> 'Respecting the Muslim for what at the best he stands for, is the truest, as it is spiritually, the surest, way into his heart' . . . Incidentally it is just conceivably possible that that might be the way into the heart of the Teddy Boy. I don't know. But there is something of the 'feel' of Jesus Christ about this approach. (Dr M. A. C. Warren in the *CMS News-Letter* for October 1961).

If we approach men and women of other faiths, or of no faith, in this spirit, it is certain that we ourselves shall be enriched; and we shall have removed one of the things which makes the Gospel unacceptable in our mouths.

Human beings are complicated and nothing that we can say about the ways of approaching them does justice to the subtlety of human relations, but this ecumenical spirit is one of the things that is needed if we are to overcome any of the great divisions of humanity such as the divisions of race and caste and the political divisions of 'East' and 'West'.

One of the strange things about this age is that we are specially conscious of the divisions of humanity at a time when these divisions are counting for less. What can only be called a world culture is emerging at a startling speed before our eyes. In this there is great promise of liberation of the human spirit, but promise is not yet fulfilment. A world culture could be a bed of Procrustes. The next century could be a time when human beings are forced into a mould and their spontaneity cruelly repressed, unless the first stages of the world culture are informed with the ecumenical spirit.

The Light of the World

The great encounter between Christian faith and the other great and ancient world religions is now beginning and is closely tied up with the emergence of a world culture. The meetings and conflicts between religions that have taken place hitherto are a mere prelude to the present encounter. It is suitable, therefore, that the third Assembly of the World Council of Churches should take place in India, the only source of great religious traditions which are not dependent on God's revelation in Palestine. The theme of the Assembly, Jesus Christ, the Light of the World, is specifically Christian. How is it related to the symbolism of light in non-Christian religions, and to any truth that may be encountered in them?

I do not see how any Christian can deny that there is some truth in other religions, for these religions agree with Christianity at some points, to put it no higher. The difficulty is to see the relation between the Bible and the truths of non-biblical religion. The biblical revelation is unique—or it is a fraud. There can be no question of adding to revelation from some other source. Yet our understanding of revelation may be enriched by the experience and the insight of other faiths, as it is also enriched by things that are learned from science. But Christ is the light that 'lighteth every man that cometh into the world' (John i. 9) and whenever we receive light from others the ultimate source of the light is Christ. So understanding gained through the followers of other faiths comes from Christ too, whether its source is recognized by them or not. The world has only one light.

On another page we publish an article on Incarnation and Avatara by the Swiss Ambassador in India, a noted authority on comparative religion. Those who are unfamiliar with Eastern ways of thought may find this article difficult but it is not possible to reach the hearts and minds of those who inherit the spiritual traditions of India without understanding those traditions. M. Cuttat reaches a practical conclusion about the manner in which economic collaboration between Asia and the West should take place. He thinks that the Eastern and Western types of spirituality are complementary, and represent two ways of life which have much to give to each other. If the West would show more awareness of this, then 'technical aid' and other forms of material collaboration between Asia and the West would become 'a part of the spiritual dialogue' between the 'hemispheres.'

World Confessionalism

In a 'Postscript' to his article 'Ready for Tomorrow', which is printed on another page of this issue, Archbishop Lord Fisher draws attention to a newspaper report that 'forty Methodist churches with a membership of twenty million in seventy-six countries were to consider at Oslo a proposal for unification as the World Methodist Church'.

This proposal did not gain sufficient support even to be discussed at the Oslo meeting of Methodists. Nonetheless, this proposal is a symptom of the times. Archbishop Lord Fisher comments:

> I always distrust references to the world as a standard of reference, to largeness as in itself desirable and to the idea that the larger the organization the freer from mundane classifications it will be. But what really alarms me is this suggestion that particular Methodist churches in seventy-six different countries will gain something in Christian character by a union which would make one (Methodist) Church where there were some forty particular Methodist churches before. Inevitably the resulting one Methodist Church would have to imitate much of the operational system of the Church of Rome if it wished to be efficient as a World Force with the worldly weapons required for effectiveness; and it would require the same methods of control and direction (no doubt in a much modified and less effective form) as trouble the Church of Rome internally and in its relations with other churches. It would in my judgement be unwise to depart from the example of, for instance, the Orthodox Communion, the Anglican Communion and the Old Catholics, in which each Communion is in the truest sense integrated by full communion between each of its particular churches and yet each particular church is entirely autocephalous and autonomous with its own freedom to agree or to disagree with its fellows. This seems to me to be the true pattern of the early Church, Apostolic in character and one to be carefully preserved.

I would only add that there are positive as well as negative elements in the tendency for the national branches of the great Confessions to strengthen their links with each other. It is desirable and even necessary for them to seek closer fellowship and to face common problems.

The danger is that this fellowship may become exclusive. I know from experience how Anglicans from various countries can be tempted to think that their close relations with each other can take the place of relations with the Methodists or Presbyterians next door. The same is true of every church.

Death in the Modern World

Memento mori is a motto that has gone out of fashion. We try not to think of death. Even those who believe firmly in a future life are apt nowadays to regard the passing from this life as an event that has no significance in itself, as something purely negative. This is not the way that Christian tradition has regarded death, nor is it a legitimate attitude for Christian men.

The care of the dying should have two aspects, the relief of suffering and the creation of conditions in which souls may be prepared for a new state. Dr Ciceley Saunders, who writes from experience, has described in a series of articles in the *Nursing Times* how these two aims can be combined; the articles have been reprinted as a pamphlet

and have attracted wide attention.[1] In an article in this issue of FRONTIER, Dr Saunders carries her line of thought further and suggests a positive attitude to the care of the dying based on the possibilities of modern medicine seen in the light of Christian belief. J.W.L.

[1] *The Care of the Dying*, by Dr Ciceley Saunders. A *Nursing Times* reprint. (Macmillan, 2s.)

The Editor of Frontier

By the time this issue of FRONTIER is in the hands of readers, John Lawrence will be already on the way to New Delhi for the Third Assembly of the World Council of Churches. He will be spending the winter in India and Pakistan and will write contributions to FRONTIER from there. While John Lawrence is away, Daniel Jenkins will be acting editor of FRONTIER.

The Price of Frontier

As already announced the standard subscription to FRONTIER will be £1 ($4) per annum from January 1, 1962, but the following concessions will apply:

1. In future the half-rate subscription, which will be 10s. or $2.00, will be available to *all* clergy (not only retired clergy) as well as to all missionaries and full-time students.
2. *Anyone who gets* FRONTIER *three new subscribers can claim a voucher for* £1 *available towards his own subscription to* FRONTIER.
3. A three-years' subscription, paid in advance, will be at the reduced rate of 15s. per annum (£2 5s. 0d. or $9.00 for three years).
4. Bulk orders for not less than 25 subscriptions will be accepted from missionary societies at the rate of 7s. 6d. ($1.50) per annum per subscription.

ALL SUBSCRIPTIONS FOR 1961 OR 1962 CAN BE RENEWED AT THE PRESENT RATES PROVIDED THAT PAYMENT IS RECEIVED BY DECEMBER 31, 1961. THIS ALSO APPLIES TO GIFT SUBSCRIPTIONS. (*See inside back cover.*)

We are grateful to the many readers of FRONTIER who make a habit of giving a subscription to FRONTIER as a Christmas present. J.W.L.

The Best Radical?

On September 21, 1961, a luncheon was given in the House of Commons to mark the publication of the Christian Frontier Council's study of *Equality and Excellence*.[1] The sixty guests consisted mostly of people who had helped in the preparation of the book, and included several Members of Parliament, members and friends of the Christian Frontier Council, readers of FRONTIER, and the Press. There were three speakers, Mr John Beavan, Editor of the *Daily Herald*; Sir Edward Boyle, MP, and the Reverend Daniel Jenkins, author of the book.

Dr Eric Fletcher, MP, in introducing the speakers, said that the book dealt with some of the most fundamental problems of practical philosophy, and it was a tribute to its objectivity that it found support from members of each political party.

Mr Beavan said that for a number of people in the Labour Party the dynamic seemed to have gone out of the conception of Equality. This lucid, frank and objective book would help to restore it. It was refreshingly candid, even about trade unionists; it dared to challenge the phrase about 'Equal pay for equal work', and there was some fresh thinking on the well-worn subject of expense accounts. One of the greatest values of the book was that it pointed to many areas where precise research was needed and several studies should be made, based upon particular chapters.

Sir Edward Boyle said the book seemed to him a most valuable and worthwhile undertaking, admirably carried out. We ought to think about the moral implication of living in a more prosperous society. He thought that the book might have emphasized more the personal side, and equality in personal relations, uniting one's will and interests as far as possible with the interests of other people in the world one lived in. He also thought that the book was full of ideas and phrases which should be pursued. In particular, Sir Edward quoted the phrase 'The best radical is the person of conservative temperament driven by love beyond his conservatism' as one he would like to see written on his own tombstone.

Mr Jenkins singled out the main points which he would like to see developed in further discussion in the Christian Frontier Council and elsewhere. Apart from the large question of aid to poorer countries, these were, he said:

'First, the responsibilities of those in charge of the great large-scale media of communication in modern society.

'Secondly, we are entering the era of the educated society, as Peter Drucker calls it. Our educational institutions will have to continue to expand greatly. We need to pay far more attention to the relation of these institutions to the rest of society and to the question of how the educated fulfil their function.

'Thirdly, the roles of the conservative and radical elements in our society need re-definition. In particular, we need to revive the liberal "establishment".'

[1] *Equality and Excellence*. Daniel Jenkins. (SCM, 21s.)

ERICH MÜLLER-GANGLOFF

A Word from Berlin

THE somewhat unorthodox Polish Marxist Leszek Kolakowski has written: 'In politics, being deceived is no excuse. Sometimes it is as much a crime as being the deceiver.' These words fit the case of Germany in the last thirty years. They are just as valid for the twelve years of Hitler's rule as for the sixteen years which have followed, in which Germany has been increasingly a divided and separated country. In both cases we Germans have developed a talent for enthusiastic self-deception. And now, through the Berlin crisis, we have been disillusioned for the second time in a comparatively short period of history.

It is not a meaningless accident that the present world crisis has come to a head over Berlin, Hitler's capital from whence a generation before so many frenzied convulsions shook the whole world. It is here that the world conflict, which found only temporary solutions in 1945, is now driving towards its final resolution.

At the moment, there are some indications of hysterical reactions in the city, but also great self-composure and calm on the part of many of our West Berlin citizens. It may be of some value to give an account of such calm and sensible reactions: they are altogether different from the emotional headlines of the popular papers which have been shouting 'Is Germany being sold out?' or 'If the West betrays Germany, Germany will leave the West.'

Recently we held a special conference at our Academy in West Berlin on the theme: 'Berlin—an open city?' Our Academy has always functioned in both the western and the eastern parts of the city; and the influences of its work were felt far in the eastern part of Germany. We have held many conferences on political subjects, and this last meeting (held in late September) was in one sense simply a continuation of this work. However, the starting point of our discussions could not be anything but the present crisis.

Berlin did not immediately lose her place as the capital of Germany in 1945. It was after 1948–49, as the two parts of Germany began to achieve sovereignty under the aegis of their respective occupying powers, that she began to lose her place as a capital city, and became instead an outpost city in the cold war. For the first ten years, the initiative was in the hands of the West: since 1958 this initiative has passed slowly into the hands of the East. And now Berlin is almost a hostage in the hands of the East. That the West did not recognize this weakness of its own position sufficiently early is a sign of lack of political foresight. *And this*

is particularly true for us Germans. We should have seen the position more clearly, at least after 1958. Then perhaps we could have entered into concrete negotiations, which could have kept Berlin open to both East and West (in those days this might have meant all Berlin), which could have made the city a bridge between the two power *blocs*, a 'capital of co-existence'.

This, however, would have meant the sacrifice (long overdue) of the illusions which we had built up, and through which we covered up the severe consequences of the defeat of 1945. We have always been an a-political people, one which does not know how to assess our own possibilities soberly. Even after the madness of the Hitler period, we have not added much to our political wisdom. This is why we only began to take serious note of the division of our country after 1955—only after the last chances of reunification had slipped away. It is only now that we are beginning to realize that sixteen years ago we lost a war, and that very severe consequences can follow from such a defeat. It is false to expect, as quite a few foreigners do, any kind of outbreak of national passion, now that the illusions have been washed away. The backbone of German national self-consciousness was broken in 1945 in a manner which no foreigner can imagine.

Such were the main themes of the conference. At the same time we were well aware that there could be no solution of the Berlin crisis, without at least a temporary solution to the German problem, and indeed some answer to the world problem of our time.

Undoubtedly, it would be much easier for the West if it could give up Berlin without losing face. However, for many reasons it was felt that the sacrifice of Berlin was out of the question: indeed, though Ulbricht would like to remove this 'thorn in the flesh', Khrushchev seems to realize the potential danger to the internal peace of Eastern Europe if two million West Berliners were forcibly integrated into Eastern Germany. We felt it urgently necessary that Western leaders should be prepared to enter into hard negotiations over the city. We agreed that a new Berlin statute, if it is to have any value, must be signed both by the German Federal Republic and by the German Democratic Republic. We recognized that a minimal *de-facto* recognition of the GDR is one of the most important corollaries to a Berlin settlement. In some ways, the foreign policy of the German Federal Republic has been something like the war policy of Hitler—it has been like a motor car without a reverse gear. And yet if we wish to avoid a political Stalingrad, we shall not do this without going into reverse. It is unfortunate that none of the leading political parties in the Federal Republic have even attempted to construct some kind of psychological 'Siegfried Line', which might have served us as a second line of retreat when the moment came that we had to leave the front line of illusions.

A German peace conference in 1962 must not restrict itself to the

German problem alone. It must discuss the relations between the Federal Republic and the countries of Eastern Europe, and the possibilities of military disengagement in Europe. One might say that it should try to substitute a Cold Peace for the Cold War for so long as a real reconciliation and a genuine peace between today's enemies is not possible. And after all, this reconciliation cannot take place overnight.

Nevertheless, some of us were encouraged by an example from history. By the Locarno Pact of 1925, two 'hereditary' enemies, Germany and France, only two years after the bitter episode of the Ruhr occupation in 1923, found themselves in a kind of covenant. Why, in this era of atomic dangers, should it not be possible to achieve some such arrangement between the 'arch enemies' of today—especially since the vast problems of the underdeveloped countries have long since overshadowed the ideological conflict between capitalism and communism?

FRONTIER FIXTURES

At High Leigh, Hoddesdon, Herts
November 28–29. Ecumenical Conference for clergy and ministers on 'The Holy Communion in the Church Today'.
Cost £2 2s. 0d. including 4s. registration fee.
Registration forms may be obtained from: The Rev. N. B. Cryer, 23 Havelock Road, Addiscombe, Surrey.

Bible Study Schools

At Dunford House, Midhurst, Sussex
January 19–21, 1962. 1st School for Laymen.
Cost £3 5s. 0d.
January 22–26. 1st School for Clergy and full-time workers.
Cost £7 7s. 0d.

At Whirlow Grange, Sheffield
January 29—February 2. 2nd School for Clergy and full-time workers.
Cost £7 7s. 0d.

At Morley Retreat House, Derby
February 2–4. 2nd School for Laymen.
Cost £3 5s. 0d.

These 1962 Bible Study schools will be conducted by Mlle. Suzanne de Dietrich, and will be based on her book *Free Men*. Each delegate will be supplied with a copy in advance. For information apply to: Adult Education Committee, Church of England Board of Education, 69 Great Peter Street, London, S.W.1.

KENNETH GRUBB

Laymen Abroad

Adapted from a sermon given in the University Church of St Mary the Virgin, Oxford

THE Christian layman overseas is much discussed: to the Church in the West he is an object of bizarre interest, and all sorts of people, who have suddenly got cold feet about missionaries preaching the Gospel, have decided to do it by exporting a layman for a year or two to the Seychelles to fertilize a desert. This has its points but is a little too easy. Mere travel is nothing. One still meets too many Englishmen overseas who have left their manners and minds at home.

Such service is by no means to be despised but it is different from lifetime or long service. Young people going for a year to West Africa under Voluntary Service Overseas can do a fine job and may be a real help to the local church and its witness. A man or woman who goes for three years to a technical post can do an invaluable one if his judgment is equal to his skill, and Overseas Service can help these men a lot. But only someone who settles down for a long time can command a language fluently and identify himself with the life and thought of others fully.

Today there are many choices. One of the most valuable in the past, although it is declining, has been in administrative service overseas. It has become fashionable to heave bricks at colonial servants who today are often to be found working for the new governments. Many things can be said against them, for they were creatures of their time, like all of us. They left many things undone which they ought to have done, but it would be hard to find a public service which has produced more devoted men and women, devoted, that is, to the service of Africa and elsewhere, and in very many cases devoted to the service of Christ. The old imperialism has gone, but while it lasted the world has rarely, if ever, had so sweet, just and boyish a master—to use Santayana's words, and Santayana was an American. It will be an ill day if self-seekers, dictators or cheap-jacks (of any race whatsoever) succeed him.

The service and witness of Christian lay teachers (of all races) is also remarkable. I do not refer to the many schools still maintained by the missions of the church: presumably Christian missionaries are, first and foremost, Christians. I refer to such places as Makerere, Fourah Bay (founded in 1826 by the Church Missionary Society), or Ibadan. Many Christians have found fine opportunities in these. The same is true of secondary or public schools, now under their own independent

governors and recruiting expatriate staff, mainly through the Overseas Appointments Board. The need is great: I would say 'desperate', but that the word is something musty. (Whoever heard of a need that was not 'desperate' in these nervous days?) Thus the Asia Christian Colleges Association, which finds expatriate staff for Christian institutions in India and S.E. Asia, has a whole list of men and women wanted, a sort of Montgomery Ward catalogue of human qualifications and skills.

Many have found satisfaction in a business career overseas where they have lived and witnessed for Christ. To discriminate is obnoxious, but excellent work has been done in this way by Plymouth Brethren in business in Argentina where they have built up many congregations where the Word of God is preached and the Sacraments regularly administered, without any full-time ministry. But it takes many minds to frame one comprehensive truth, and it was a High Church Anglican, the Rev Roland Allen who, in our time, first seriously studied the voluntary ministry.[1]

Laymen overseas have all got to face the special question of the sphere and range of Christian life and witness. Europeans naturally tend to flock together. The Anglican chaplaincy churches attract expatriate British with a subtle and agreeable perfume which the Church cannot always exude in Britain. Those who frequent them can be greatly helped by them. But such men will not usually be, or be called to be, 'non-professional missionaries', to use an old term. There is the language barrier: English is not Urdu. There is the race hurdle, not officially, for such must never be tolerated in church; but there are such things as national groupings. In most capitals overseas, where the British have bustled and bred, the Cathedral is truly non-racial and uniting all races. Recently I saw in East Africa an interesting little church which was once all-English, but was now for all races. Services were held both in the local language and that of Milton. Africans came in numbers and the English had increased. There were four churchwardens, two African and two European.

I add just one or two reflections on a subject which has occupied my mind at intervals for well over thirty years. There is a real need in some countries overseas for fellowships of Christian men and women, that is, local meetings where a dozen to twenty people can gather for prayer and for discussion of their task as Christians. In many capitals of Asia and Africa it is not hard to gather such groups. Indeed they exist already and should be multiplied. If possible they should be multi-racial and should unite in the name of Christ those who are trying to serve Him in business and the professions, but who are often concerned to know how to do it. But such groups, once started, are often found to need more attention to keep them going than an honorary secretary can

[1] *The Ministry of the Spirit, Selected writings of Roland Allen*, Edited by David M. Paton (World Dominion Press, 12s. 6d.).

give. They then tend to fall into the capacious maw of bishop, superintendent or parish clergyman. I think it wrong to draw a rigid line between clergy and laity, but the leadership of some things should be left to the laity. They will make mistakes, but, if they did not, there would be no need for heaven and nothing therefore to look forward to. It is conceivable that eventually there should be a world-wide fellowship of lay people working outside their own countries, but that can wait. Extension must start from an Antioch, piety from a Little Gidding. Let us not be too ambitious in these matters in the grand manner: it is easy later to clear up a mess, if the foundations (not, I mean, of the mess, but of the main idea) are sound.

I think the Church tends to get more clerical. In my early days some of the greatest leaders of the overseas missionary movement were laymen: one has only to think of such names as John R. Mott, J. H. Oldham, T. Cochrane and many others. However, specialization, or professionalization—for the age adores polysyllabics—characterizes our times. I question whether the Church should imitate it, and ask whether it should not challenge it. Quite a few members of the Church are laity: one meets them here and there, at least in church circles, and they should not leave the Christian witness to the specialists, who are the clergy.

For the people of Asia, Africa and Latin America cannot be reached for Christ by ministers alone. We must help them. I have, in particular, a strong fellow-feeling for the lay men and women of these continents whom I meet, sometimes in this country, more often in their own, who hold positions of leadership and responsibility. I think they can often be helped best by other laymen who have themselves wrestled in the long struggle, never lost but never won, to interpret the meaning of the Faith in the complex structure of modern life. And in turn I have been much helped by them. These men need our prayers and our support. To do what I have just said is hard enough in a land like ours where at least there is a long Christian tradition. To do it, as a member of a small minority, is infinitely harder. I do not argue that it is *only* we of the laity who can help these our brothers overseas, but I believe we ought, in the name and power of Christ, to set ourselves humbly and deliberately to play our role. All I can say is that if I could live my career over again, I would, I think, give much of my time to this task.

JOHN A. MACKAY

Cuba in Perspective

An American View

'IF you are not thoroughly confused, you are not fully informed.' These words greeted the writer last February during a visit to Indonesia. One is sorely tempted to address this Indonesian dictum to all who seek to unravel the meaning of events in Cuba. The Cuban situation, while being a much more perilous and foreboding situation than that which marks developments in the 'guided democracy' of Sukarno, is none the less a more understandable and less mysterious phenomenon than the other.

This article is an attempt by one who has maintained close relations with Cuba and Cubans, since his first visit to the island in 1929, to provide a perspective in which Cuba, its ruler, Castro, and Cuban-American relations can be understood and pondered.

I

It is important to begin by setting Cuba in the perspective of Latin America as a whole.

The movement which brought Fidel Castro into power in January 1959, was not a revolution of the traditional seismic type. Seismic revolutions have abounded in Latin American countries. After rocking existing governments and toppling from their seats the men in power, they merely opened the way for power-seekers of similar species to occupy the vacant chairs. The earthquake over, the tumbled seats were filled by new government officers; order was restored, and for the people in general life proceeded as before.

I was resident in Peru when that country celebrated the first centenary of its independence. The leading Lima newspaper publicized the fact that in the 100 years between 1821 and 1921 the Peruvian Republic had had eighty-eight changes of government. Bolivia, during the same period, had had even more. But neither country has ever witnessed radical social change. Millions of Indians who today serve immensely rich and ruthless landlords in the Andean plateaux live in the same human misery that has been the lot of their kind for four centuries.

The recent Cuban revolution, however, was volcanic, not seismic. It was similar in type to the Mexican Revolution which, beginning in 1910 with the fall of the dictator, Porfirio Diaz, continued through the thirties of the century. This upheaval was the first social revolution in

the modern era, a vertical eruption from the inmost depths of a people's life. It was the first decisive 'Revolt of the Masses' in the modern world.

The revolution of 1959 in the island of Cuba is the second social revolution in Latin American history. It was not inspired by communism any more than was the Mexican revolution. However, subsequent reactions to it—especially in the United States, that stemmed largely from a misunderstanding of its true nature, and its deep rootage in the soul of the masses—have made the Cuban revolution more dependent upon communists than ever should have been allowed to happen.

Castro's policy followed the inevitable pattern of social revolution. Passionate concern was shown for agrarian reform to better the lot of the disinherited millions. Measures were taken to make these millions literate, and to provide them with land, housing, and medical care. A large amount of property was expropriated and nationalized. Such property was to be compensated for at the financial figure which the owners concerned affirmed their property to be worth at the time they assessed its value for purposes of taxation. Religious freedom was not interfered with.

II

The Roman Catholic Church in Cuba, true to the traditional social attitude of Spanish Catholicism in Latin America, was consistently opposed to the Revolution. Two-thirds of the Roman Catholic clergy in Cuba were, in fact, native-born Spaniards who had been coming to the island in increasing numbers.

Cuban Protestants, on the other hand, who number some 200,000, and who have made a very great contribution to the country's welfare, were in general favourable to the Revolution during the period from January 1959 to April 1961. At the time of writing, however, the situation in Protestant circles on the island has become confused. It is impossible to ascertain the actual facts, because of travel difficulties to and from Havana. But the following church statement provides a luminous glimpse into the Protestant mind in Cuba. This document, which was prepared by a lay committee on social action over a period of nineteen months, was approved at a meeting of the Cuban Council of Churches in November 1960.

Proclaiming 'the brotherhood of all men without distinction of race, nationality, social or political status', it criticizes both capitalism and communism. 'Capitalism,' it says, 'has been motivated predominantly by an obsession for profit and is characterized, at least in Cuba, by an unjust distribution of wealth, which has produced, on the one hand, an excessive accumulation of wealth, and on the other misery.' Opposition is equally voiced against 'Marxist communism', which is described as the 'crudest expression of secularism—the organization of life apart

from God, as if God did not exist'. Affirming unequivocally 'we will not compromise with communism', the authors of the document take note nevertheless of the communist 'passion for social justice and its aspiration for a better world'. They 'recognize with penitence that the rise of communism in the world constitutes a judgment of God on the Church which has not always performed its social functions'. For these and other reasons, 'the Church should approach communists with love, knowing that they are the objects of the love of God, since Jesus Christ died also for them'.

These Cuban Protestants announce their goal as 'A Christian Social Order'. They affirm their commitment to 'the sanctity of human personality', to 'the political sovereignty of the people', to 'the Co-operative Movement as offering bread with freedom', to 'total democracy as a manifestation of liberty, equality, and fraternity, under the sovereignty of God'. They interpret the State as 'an instrument of God for the fulfilment of His plans'. They hail 'international co-operation', and rejoice in 'the emergence of young nations free from colonialism and semi-colonialism'.

The document concludes with 'A Call to Cuban Protestants'. Let Protestants in Cuba, it says, dedicate themselves 'to the fulfilment of their apostolic mission in this transcendental moment of our history'; let them 'collaborate with God in the accomplishment of His redemptive purpose'.

Not many months after this document was issued, Cuban Protestants and their fellow nationals began to be cut off from direct and easy contact with the United States. Our country broke off diplomatic relations with Cuba; it imposed an economic embargo upon Cuba; it forbade American citizens to visit Cuba. Cuban leaders were rudely rebuffed when they suggested that differences between the two countries be negotiated. All this proved a prelude to an American-sponsored invasion of Cuba. Each action was an unqualified blunder.

III

Fidel Castro is a Latin American of pure Spanish descent, and a living incarnation of the classic Hispanic temperament. In the depths of the Latin American soul there is a proud and passionate sense of honour. A unique honour-complex inspires a Latin American, when his pride is challenged, to pursue the form of action to which he feels committed; it also determines the degree of respect to which he feels entitled. The violation of Hispanic honour produces a fearsome, fearful fanaticism, and the death of reason.

Some years before his death, Mr John Foster Dulles invited a group of old friends to spend an evening with him in his Washington home. I was one of the number. Some months before, Mr Dulles had enunciated his doctrine of 'massive retaliation' as a deterrent to would-be oppressors. In the course of the evening's conversation, I raised the question as to whether any threat of overwhelming force could scare a person, a group, or a nation that had become fanaticized. Our host requested that I elucidate my point. I drew a comparison between the French and Spanish temperaments. The French, I said, have a great capacity for reasoned objectivity and the discernment of nuances. Following Hitler's invasion of France, for example, and the inevitable fall of Paris to the invaders, the French, in order that no harm should befall their sacred city, surrendered. The Spaniards, I continued, love Madrid as much as the French love Paris. But in the spiritual tradition of Spain, there is this significant motto: 'Let me die, but let my honour live.' The defence of Madrid was a question of honour. Sectors of the city suffered destruction, while a million people perished in the Spanish Civil War. Any attempt to violate this peculiar sense of 'honour', through a failure to respect the sentiment of personal, racial, or national dignity which it involves, produces an unreasoning, fanatical reaction. This reaction makes the spirit immune to any threat of force. Honour and resistance are inseparable: 'Let me die, but let my honour live.'

This principle, I concluded, must be carefully observed in all dealings with Latin American nations, as well as with an Oriental people like the Chinese, in whose spirit the same inseparable connection between wounded honour and fanatical response is everlastingly present.

The strange phenomena which have marked the behaviour of Fidel Castro, and in particular his attitude towards the United States, can be interpreted most adequately as an impassioned fanatical reaction to a sense of wounded honour. His passionately sincere, though often unwise efforts to solve in Cuba the major social problem of Latin American countries—namely, to give food and land, health and education to the masses of the people—were not sympathetically regarded by powerful economic interests, both Cuban and American. These interests took up towards Cuba the same attitude which their predecessors had adopted towards the Mexican Revolution several decades before. The American public and the American Government, fearful of any approach to revolutionary reform and the problem of the disinherited millions which had the slightest semblance to the communist way, became hostile to the new Cuban policies. In this crucial period, Castro, during a visit to Washington, was not received in the State Department, but was visited in a hotel room. This unpardonable slight mortally wounded his Hispanic sense of honour. We know the rest: unhappy excesses on his side; ill-advised reprisals on ours, culminating in the ill-fated 'invasion', and the present perilous impasse.

IV

On the eve of the ill-starred events of April, the Monroe Doctrine 'America for the Americans' was proclaimed afresh by our statesmen. The famous words were reiterated, it is now clear, in order to prepare the public mind for a direct attack on Cuba, upon the ground that alien forces were active in that country, threatening by their presence the purely American character of the Western World. Representative voices were immediately heard in the Southern Hemisphere that challenged the new interpretation of the historic document. A deep undertone of sentiment began to re-echo the words with which the famous Argentine President, Saez Pena, responded to President Monroe. 'No,' said the authoritative voice from Argentina, 'America for Humanity.' Latin America, because of a rich, native universalism, feels itself to belong to the whole world and not merely to a single geographical area. It has traditionally welcomed all classes, races, and ideas.

Something else sobers Latin American reflection on the Cuba-American question. In most of these countries there are tragic inequalities between rich and poor; there is an abysmal gulf between landlords and the landless. Should Latin American governments ever acquiesce in direct American intervention in Cuba, volcanic revolutions, ever imminent, would belch forth suddenly within their borders.

V

We glory in the fact that as a nation we live 'under God'. Let us beware lest in a very subtle manner we become God's patrons. Let us not presume upon God's inevitable aid in all things we undertake as a 'national necessity', simply because we are deferential to Deity. When some fellow Americans aspire to make our nation the 'arm of the Lord' to thwart godless political systems, let us not forget that the Eternal God made pagan Assyria the 'rod of his anger', 'the staff of his fury' to chastise his people Israel. Each time we hear it proclaimed as legitimate that Christian Americans should 'hate communists', even as individuals, let us remember that Christ 'died for the ungodly'. Under the guise of moral superiority, let us not fan fanaticism into flame by humiliating persons, whatever their record be, who desire to talk to us.

We glory in our leadership of the free world and in the contemporary fight for freedom. Are we sure we interpret aright what it means to be free? In what sense are the people of Spain or the people of Formosa free to shape their destiny or to elect their leaders? Yet these countries belong to 'the free world'. Are we sure we mean by freedom what the Pilgrim Fathers meant, what the founders of the American Republic meant? For both, freedom was the child of commitment, a joyous captivity, to great ideas and purposes regarded as absolutes. What today are our spiritual absolutes? What are the marks of being free? How do we answer the question, 'Freedom for what?'

Let us look at Cuba and ourselves and Castro and the world in the perspective of the Eternal God.

Note: The substance of this article has appeared in the *Presbyterian Life* magazine and is here reproduced by permission of the author.

Frontier Luncheons

We hope to announce another FRONTIER Luncheon in the next issue of FRONTIER. In the meantime, as some readers will remember, a series of informal luncheon meetings is being held at the King's Weigh House Church Hall, 21 Binney Street, W1, to discuss matters arising out of the book *Equality and Excellence* by Daniel Jenkins. The first of these has got off to a good start as we go to press. The final meeting in this series will be held on November 22, 1961. Will anyone wishing to be present please inform the Christian Frontier Council, 59 Bryanston Street, London, W1, as soon as possible. A home-prepared sandwich-lunch, more substantial than that hitherto available at FRONTIER Luncheons, will be served from 12.45 onwards, price 2s. 6d. (pay at the door).

Many readers have expressed a wish for more informal FRONTIER meetings to which they can come. It is hoped that these lunches at the King's Weigh House will do something to meet this need.

STEPHEN NEILL

Books for the World

THE provision of Christian literature for the younger churches is so vast an undertaking that, in one short article, it is hardly possible to give even a faint outline of its dimensions. Today the Gospel is being preached in considerably over a thousand languages. Most of these have had to be reduced to writing for the first time by the missionaries, and the creation of a literature has had to be undertaken from the ground up. Even in those languages which had already a grammar and a literature there was naturally nothing that the churches could immediately take over and use.

The first and great labour was the translation of Bible, prayer-book and hymn-book. Amateurish as many of the efforts have been, the achievement is tremendous: it is probable that there is no language spoken by a million people today which has not at least its New Testament. So much time and strength have gone into this primary work that comparatively little has been left over for the development of literature in other directions. Yet when one considers the small number of missionaries at work, the much smaller number of those specially gifted for literary production, and the even smaller number of leaders in the younger churches who have had time or gifts for this kind of work, what has been done must seem very far from contemptible. The trouble is that there has been little system or organization. Each mission has worked independently; and, even within the same mission, literature production has been related rather to the special interests of particular missionaries than to any general plan or purpose.

The nakedness of the land becomes apparent when we ask how much Christian literature is to be found in the houses of faithful members of the churches and their pastors. In the case of lay people over very wide stretches of the world, the answer is 'hardly anything'. The average working pastor in a younger church possesses, in addition to the essential tools of Bible, prayer-book and hymn-book, the books he used long ago in the seminary, a number of books given by departing missionaries—and these usually not the most valuable of the missionaries' own collections—a number of periodicals, and a few odds and ends picked up here and there. If we go on to ask how much use such a pastor makes of the books he has for the work that he carries on week by week, the answer is 'precious little'; on the whole these books are not related to real needs and everyday situations in the life of the Church. If the quantity and quality of existing literature were multiplied

tenfold, we should still hardly be touching the fringe of what needs to be provided.

The Tambaram Missionary Conference of 1938 spoke in moving and urgent terms of this need, and suggested that this was a point at which perhaps the International Missionary Council ought itself to take a hand. Far less has been done than might have been hoped for; but at least there has been advance in the recognition of the very different kinds of literature that are needed, and in more thoughtful and scientific planning. To simplify the issue, it is possible to think in terms of six levels on which quite different kinds of books, booklets and periodicals need to be produced.

In all the younger churches there is a rapidly developing class which can read a Western language and prefers to receive its books direct from the West. Here the problem is more one of supply and distribution than of production. But even today this *élite* represents only a small percentage of the Christian literate population.

The next level is that of the theological student, or layman engaged in the service of the Church, who can read a Western language, but needs help in the interpretation of that which he absorbs. Few Western textbooks are really suitable for use in theological teaching in younger churches. Even when the style is not too difficult, countless assumptions are made which are not those of readers overseas, and the whole background of thought and understanding is different. It was to supplement the existing textbooks that a number of years ago the *Christian Students' Library* was brought into existence in India. The books in this series are frankly textbooks, meant for students rather than for the general reading public. The weakness of the series is that so far hardly a single book has been produced by an Indian writer; the texts are still too Western, and the writers have had only limited success in the attempt to disengage themselves from their own traditional world of thought.

The *Theological Education Fund* has at its disposal a very large sum of money for the development of textbooks. Here the problem of language is acute. In how many languages of the world will textbooks on this intellectual level be needed? In Japanese, Chinese and Arabic without doubt; but with the spread of European languages, especially English, it seems likely that those who can work on this level will do better in most cases to study in a Western language, and that the production of much literature of this kind in other languages may prove to have been after all a waste of time and effort.

World Christian Books aims to produce theological literature on a rather less technical level. The purpose of the series is gradually to cover the whole field of Christian theology with books which a student who is studying theology in English, or a college student, should be able to read without difficulty in his spare time and in addition to his regular textbooks, which the working pastor should be able to use to keep his

knowledge up to date, and which in translation should be accessible to the Christian worker who knows little English, but who is not for that reason to be classed as unintelligent or unable to profit by serious study. The basis of the books in English is the 6,000 word vocabulary to be found in the *Progressive English Dictionary*. Authors are told to keep their sentences short and not to use too many dependent clauses, good counsel that they do not find very easy to follow. *Key Books* works on much the same system, but on a rather more elementary level of thought and language.

The next level is that of the myriad Christian workers, who are bearing the burden of the Church in the villages across the world, having had extraordinarily little training, and receiving terribly little help from the printed page. What are needed here are short and simple books, not in the form of sermons, but predigested in such a way that the hard-pressed village-worker who is prepared to take a little trouble can, without too much difficulty, transform the material into sermons or Bible lessons for his flock. In some parts of Africa such workers know enough English or French to make use of such material in those languages, provided that it is kept very simple. The basis here should be the 2,000 word vocabulary. Every sentence, every phrase, has to be checked, to make sure that it is readily intelligible. The difficulty is that those who are asked to write in this way almost always write as though they were writing for children; then the material is useless for its purpose—adults will not use that which gives the impression of having been written for children. Obviously material carefully written in this style can very quickly be translated into a number of languages for the benefit of those who know no language other than their own. This task has nowhere as yet been taken up in a systematic manner, and with careful attention to the problems of language and thought involved. Experience on other levels suggests that such material could be prepared with a view to use in many and varied areas of the world; translation would have to be free and practical, relating the material as directly as possible to the needs and situations in different fields.

Bible Commentaries

It is natural to think of commentaries on the Bible as having a quite special importance. The difficulty is that commentaries in most cases must be related to the text of the Bible in a local language; translated commentaries usually lose much of their value—they tend to hang in the air instead of being down to earth. Yet the production of simple commentaries, related to the spiritual message of the books and the spiritual needs of the readers—Temple's *Readings in St John's Gospel* brought down to a much simpler level—would be of incalculable value. I have often thought that the missions ought to arrange the publication of such running commentaries in monthly parts, forty-eight pages at a

time. In this way a Gospel could be commented on in a year, and it is likely that the recipients would really read such commentaries.

Next we come to the ordinary church-member, who has no theological training and, it must be admitted, very little theological interest. This is a shoreless sea. One longs to see the development of the Christian story; but Christian writers of fiction are few and far between, and this is a line that cannot be developed just because the need and the will are there. Much could be done through short biographies of Christian leaders. But everything is needed—discussion of contemporary problems, books for family worship, children's books and periodicals. The list is endless. Some good specimens exist, and some areas are far better off than others. But what the churches are doing in most countries lags far behind what the communists are doing, both in technical competence and in sheer interest.

Finally we come to the newly literate. Literacy is spreading. The latest report to reach me from my old diocese of Tinnevelly claims that two-thirds of the Christians are now literate, in a country where the general level of literacy is still probably below 25 per cent. When they can read, what shall they read? One or two Christian literature committees have done yeoman service in this field. But here again we encounter an acute psychological problem. The newly literate are very simple, and their range of words is small. Their world is small, and their interests comparatively few. Yet they are not children, and refuse to be treated as such. What will interest them, and how can it be expressed in such a way that reading will become a pleasure and not a chore? The best brains are needed for the solution of such problems; the idea that overworked and not specially qualified teachers can produce the right kind of literature in their scanty spare time is one of those illusions from which by now the churches ought to have been delivered.

There, then, in very brief outline, is the kind of programme that needs to be developed. At once we run up against three colossal difficulties—personnel, finance and distribution.

Books do not get written unless people are specially set aside to write them. They do not get translated, unless translators are specially trained and taken off every other job to attend to this one. When one thinks of the exceeding badness of some of the recent translations of German theology into English, one can see how small the chance is that a small younger church will be able to produce the right kind of translators to undertake the difficult and delicate task of making what has been written in French or English really live in a wholly different idiom.

Some books may be able to pay for themselves. But it has to be taken as axiomatic that a great deal of literature will have to be subsidized. Potential readers are few. Sales are slow. Costs of production are high. Christians on the whole belong to the poorer classes. To buy even a

comparatively cheap book the village pastor is likely to have to sacrifice a whole day's pay. Many are willing to do so; but even so a great many books will necessarily remain for ever out of their reach, unless they are helped to buy them. It is not good that books should be given away; it does seem reasonable that the price charged for them should bear some relation to the economic level of the expected purchaser. Some experiments in the sale of World Christian Books in India, at rather less than half the published price, have shown how eager the local clergy are to buy when the price is brought down to what they can reasonably afford.

It takes a lot of imagination to buy a book one has never seen. There are Christian bookshops, but they are comparatively few, and in many cases lack the capital without which efficient working is impossible. And fifty miles is quite a long way. The existence of good bookshops in Cambridge does not greatly help the Londoner, if he never goes to Cambridge. Some fine experiments have been made with travelling vans and so on. But these are only in their beginnings; again, this is a shoreless sea.

An International Bureau?

Those of us who are concerned with Christian literature for the younger churches hoped that the Tambaram Conference would be followed by the setting up of an international bureau for Christian literature. Twenty-three years later we are still waiting. Such a bureau need not be very large or costly. Its aims should be to know, to inform, to co-ordinate and to inspire rather than itself to produce. It might consist, to start with, of four experts, each of whom should spend three months every year in travel. This would mean that one out of the four throughout the year was on the move, and that each of the main areas of the world could be systematically visited about once in three years. If any experiment anywhere has been successful, news of it should be flashed everywhere to those engaged in similar work. No really creative enterprise should be allowed to flag for lack of money. Any useful book written anywhere should be brought to the knowledge of those elsewhere who might use or translate it. Heads of churches need to be stimulated to see how much can be done, and at very little cost, through the exercise of influence in the right way. Make clergy and people more conscious of their own need for continuing education, and of the ways in which this can be supplied.

Will 'New Delhi 1961' do it? That Assembly of the World Council of Churches, in which it is hoped that its integration with the International Missionary Council will come about, will have a crowded programme, and a great many things to attend to. It will have to set up the plans for ecumenical activity for the following six or seven years, and no doubt the plans for this are already advanced. And the budget,

on which the carrying out of these plans will depend, must already have been worked out in considerable detail. It is not always easy to introduce new themes or to make considerable modifications in plans that have already gone through several processes of revision. But this is a matter of priorities. In view of the vital significance of Christian literature for the whole cause of the Gospel in the world, it ought not to be impossible to find some place for it in the discussions. To set up in outline this terribly needed department of Christian literature would not need long discussion. To find the funds for the initial stages of its development and work would mean no great addition to the budget. Everything depends on the sense of urgency; if those who are concerned for Christian literature are able to persuade the planners, and the Assembly itself, that this is a matter that cannot wait, there is little doubt that both the time and money could be found. If this Assembly can take the necessary steps and bring into existence the international department for Christian literature, it will remain for ever memorable among Christian assemblies.

Meeting Point for Heretics?—I

Recently there have passed through our hands copies of an address by the Rev A. T. Houghton on 'Missionary Co-operation and Fellowship', and of the quarterly review *Cross Currents* with a contribution from Fr Congar. It is interesting to compare these points of view of a leading conservative Evangelical and a leading Roman Catholic theologian concerning the possible relation of the Church of Rome and the World Council of Churches.

Fr Congar writes:

'It would be a very great thing if, for the first time in history perhaps, the Catholic Church, on the occasion of a Council, entered into a structure of dialogue; without, of course, abandoning any of its basic principles, which can only be those of the Gospel. . . .

'The Church must continue to be itself. But . . . could it not include in its existence a consciousness of the existence of the Others . . . as men who pose a question and to whom we may address other questions at the same time as we answer theirs? Is not the basic rule of ecumenical work, which one must accept if one is to do anything more than make speeches on the meaning of unity, this fact: *we are heretics to each other*, and yet we believe we can accomplish something together. We will continue until we have reached its conclusion, that is to say, as long as we are *two*. . . .

'Will it be necessary to await the last evening of the world to reach that end . . .?'

We give extracts from Mr Houghton's address on pages, 255, 260 and 266.

Frontier Chronicle

Edited by Mark Gibbs

CHRISTIAN TECHNICAL EDUCATION?

The journal *Technology* had a page recently about the last ten years in technical colleges, and what needs most of all to be done next. There is a good deal about making technical education more liberal, and this is echoed by Mr John Marsh, the new director of the British Institute of Management, who writes: 'Will our budding technologists know as much about God and man as they will about science and technology? —I take it for granted that the application of their professional knowledge will help raise our material standard of living... What quality of life is to accompany all this?'

A wise comment; but I suspect that a good number of that valiant band of excessively overworked people who are at the moment struggling with the development of advanced technical colleges will say: 'What are Christian people doing to help?' To what extent do Christian leaders in this country bother to think of technical colleges when they talk and write about 'Christian education?' Certainly there are some honourable exceptions (and we may be grateful for the support given to the new Technical College Group) but so often we seem to spend more energy on the survival of church primary schools of doubtful educational value, while this massive growth of further technical education goes on almost unnoticed. And the Christian teachers in these new palaces of learning need all the support we can possibly give them.

PARSONS PLEASE NOTE!

Busy people are always being told to pray more; but we are very seldom offered any realistic advice about how and where. I found a recent Church Times *editorial quite extraordinarily encouraging and sensible on these points.*

'It is no good aiming half-heartedly at a pre-1914 piety. It is symptomatic that books of devotion still have a sale in which there are printed "sins" such as, "I have bought things on Sunday," or "I have not kept the rules of the guild to which I belong". One might just as well confess to having failed to take beef-tea to one's invalid coachman. What pattern of life can be recommended with any degree of realism to young people growing up in the world of today?

'So far as the life of prayer goes, it must take into account the lack of quiet and the lack of privacy which is characteristic of modern society. People live on top of one another nowadays and there is little peace to be found anywhere. Let preachers then beware of the cliché of "seeking the quiet of your own room"—wherever you are, it is next to impossible to escape the blare of the radio or television set, and in any case how many people today have got a room of their own?'

The editorial goes on (as we might expect) to urge us to use churches more for times of quiet. But it is practical enough to request reasonable warmth and reasonable hours of opening for city churches. I wonder how many FRONTIER *readers find, like me, that in some cities (including M.....r), it is often only possible to find a Roman Catholic church open for quiet prayer. There is a realistic reference to evening communions; one parish priest has admitted that, while*

in the early morning the same number of people would only mumble somewhat inaudible responses, in the early evening the congregation were wide-awake and responded with a vigour which astonished him.

I can only hope that this whole editorial has the effects which it deserves. Here is one final quotation:

'There are many who find the regular quarter-hour of prayer difficult to fit in: such people should be encouraged to make a firm rule to give an hour to prayer each week. In some cases this can be kept corporately in church on a weekday evening. There are many who for one reason or another rarely hear a sermon; there should be weekend conferences and lectures to which these could go. Most people have little time to think or plan in things of the Spirit; they can be greatly helped by two days in retreat. Increasingly it will be seen that these are not marginal activities for the very devout or very leisured, but strictly necessary engagements without which the life of the spirit will rapidly atrophy.'

'IN FAVOUR OF WASHING MACHINES'

After so many diatribes against 'materialism', it is refreshing to find an article in the Quaker magazine The Friend, *with this title, written by David Griffith, from High Wycombe. He claims:*

'The discoveries which have given rise to washing machines, to new fabrics which don't need ironing, and so on, are the results of knowledge which men have acquired and which we must believe that God meant man to have. They are the gift of God and something for which first of all, we must rejoice and be thankful.'

He continues:

'Yet how often do we approach the subject of material possessions in an ungrateful, uneasy spirit, precisely looking this gift horse "in the mouth"? The truth of the matter is that we are uneasy (and so forget to be grateful) about the accumulation of material possessions and its effect on our religious life. . . . But it seems to me quite wrong if we start with this sense of uneasiness (which is often no more than an unexamined reminder of our Puritan and ascetic ancestry) instead of with a sense of thankfulness and realization that part of the burden of living is lifted for so many—and can be lifted in due course for many more.'

David Griffith urges Friends—and others—to take the words of the Quaker General Advices:

'In your style of living, in your dress and in the furniture of your houses, choose what is simple and beautiful'

and reconsider what these mean in the twentieth century. He concludes:

'The body of new knowledge and the material products of that knowledge are providing us with something quite wonderful and astonishing; the means in almost every field of life, to a degree hitherto unparalleled, to act sacramentally, that is, to respond to, and express, that which is of God in man, his artefacts and in Nature.'

SCANDALIZING THE EDUCATED

In the September editorial of Theology, *Dr Alec Vidler has spoken out about the need to allow very considerable liberty of opinion in the Church. Here is a quotation from his concluding paragraph*:

'In order that the Church's teaching shall always be open to the further guidance of the Holy Spirit, and shall not become fossilized or impermeable by new discoveries, it is requisite that the greatest possible amount of liberty of speculation and play of mind shall be allowed to the members of the church, not least to theologians. . . . The Church

has of course power to suppress or to exclude those of its members who advance heretical opinions, and may have on occasion to use it, but in view of the paramount importance of maintaining the utmost liberty of thought and experiment, and in view of the inveterate tendency of ecclesiastical as of other institutions to a blind conservatism, the Church should use this power with the utmost restraint. While there is a proper pastoral care in the Church to avoid scandalizing simple believers, there should be an equal care to avoid scandalizing the erudite and the educated.'

WORRIED SIXTH-FORMERS

I was interested to see a conference report from Moor Park College, Farnham. It was on sixth-formers, and their problems about careers and university entrance.

The conference, which was held with the co-operation of the National Union of Students, was entirely practical. It made it abundantly clear that many teenagers are still very lost when it comes to choosing future careers and university or technical college courses. And this situation (which, as I can confirm, hasn't got better in the last few years) seems to me morally wrong in two ways.

First: It is stupid for the country as a whole to talk earnestly about more trained 'top people', and to provide colleges and scholarships—admittedly inadequate but better than ever before, and then not to see that as far as possible, round pegs go into round holes.

And second: It is wrong that some of our best and most promising teenagers should spend months of anxiety and confusion, because they can't get better advice, or because the various universities can't or won't set up an efficient clearing house for applications. Obviously, in the present pressure of events, some applicants will have to be disappointed, but at least some of the worry and uncertainty could be eliminated.

Christians concerned with this kind of problem might start by asking how fair and how considerate they are with applicants for help or for places—no matter what kind of school they come from.

LONG-TERM DISCUSSIONS

In Hamburg recently I heard a fascinating account of the work of the Evangelical Academy there from their leader Dr Gunther. At this centre they don't concentrate on running one conference after another, but on a series of discussion groups, some of which have been meeting regularly for some time. Indeed, one, of lawyers and legal experts, has been going on now for fifteen years.

You might imagine that they had exhausted themselves by now, but not a bit of it. Of course the membership changes a little as time goes on, but the point is that by constant meeting month by month two things happen. The first is that you really get deeper into your chosen group of topics: this is far different from a superficial examination of some subject over a weekend conference. One or two of the Hamburg groups, and especially those on Prisoners' After Care and on police problems, are now recognized as really expert in the matters they have examined. And the second is that you really get to know one another: the way A must be kept off his hobby horse, the way B can be relied on for a wise comment after a meeting or two—but you have to drag it out of him. If it is true, and I think it is, that the Academies have learnt how to find new interpretations of Christian truth through discussion techniques (including discussions with non-Christians), then I suspect Hamburg Academy is more qualified than most of them to speak with authority on the legal and social problems they have made their own.

THE WHOLE CHURCH IS PRIESTHOOD

I

The recent issue of the Methodist Layman *of Chicago, Illinois, had a report of an unusual public conversation that took part between Roman Catholics, Protestants and Jews in the suburb of Arlington Heights, near Chicago. It was on the position of the laity in the three faiths.*

One of the most important contributions was made by Dr Martin E. Marty, himself a Lutheran and associate editor of The Christian Century. *In his statement, he seemed to me to have summed up very efficiently the role of the laity in the whole Church of God. He explained:*

'When the Protestant says he believes in the priesthood of all believers, he does not mean that there are as many churches as there are people. Rather, he is saying that the whole church is priesthood—sacrifice, bearing one another's burdens in Jesus Christ, sharing the load, carrying on intercessory prayer. Because the whole church is that, the *laos* (all the people), whether they are the ordained laity or the unordained laity, are involved. And so, distinctions in Protestantism between clergy and laity are, to most Protestants, functional distinctions—differences in degree instead of differences in kind . . .

'The layman carries on this function in particular. He is at the edge of the church's activity where it confronts the world. He is to be subversive of some of society's pretensions. He is to carry an apostolate, continuing the mission of the Apostles, out into the middle of society.

'He is to be a witness at the decisive centres where the power cliques are, where decisions are enacted in politics, in mass communication, in the labour movement, in foreign affairs. Therefore, *more than the clergy*, he or she helps to shape and reflect the character of the Church's life in any given time.'

II

Recently Archdeacon Palin, speaking at Bishop Tucker College, Mukono, Uganda, said:

'Today, many of our educated people have stopped coming to church, taking part in our councils, which have become the debating-chamber of a smaller and smaller group of people. With the Christians most concerned in politics, industry and the development of Uganda *not* in these councils, it is not surprising that the word of the church has come to be largely disregarded.'

Mr Palin went on to claim that the Christians who are not in these inner circles of the Church, are nevertheless, exactly those who are in the front line of the Church's life in the world. They need much more support from the clergy and, he added:

'God will show us the details when we make the first step of admitting that the witness of the church is in the hands of the laity and not of the clergy alone . . .'

BIRMINGHAM CHRISTIANS OFF CHURCH PREMISES

It is always refreshing to hear of a local Council of Churches which undertakes a genuine piece of work—and not just a series of clerical meetings.

The Birmingham Council of Christian Churches has just published *Responsibility in the Welfare State?*, a report on an important three years' experiment in a suburb south of the city, which indicates much hard work well done.

The project tried to find out two things —how many homes in this suburb needed personal help of some kind despite the network of welfare services, and what, if anything, the local churches might do about this. It is clear that a

great many families were needing help—almost a quarter of the 258 households visited. The main problems were not overwhelming distress, but simply a longing on the part of lonely housewives for friendly contacts with neighbours: in other cases there were particular problems which needed immediate help—often it was merely a matter of getting in touch with the relevant office in the jungle of welfare service authorities.

The local Council of Churches has divided the suburb into seven areas, and each will be the responsibility of one single church congregation. There remain several serious problems. One is the need of training a large body of voluntary lay helpers, who will not only be friendly and tactful neighbours, but who will also be well informed about different kinds of welfare help available. Another, and perhaps more serious development, is the apparent reluctance of some of the clergy and ministers to encourage their congregations to undertake this work. They seem to fear that it might deflect them from church duties of some kind or another. If they cannot overcome this kind of attitude—natural enough to a rather conservative and very overworked parson—the project will certainly collapse; and our Lord will not be visited in South Birmingham.

* * *

In another part of the city local churchpeople have been taking a leading part in the Community Committee of the district. This is in Handsworth, Birmingham, which is something of a declining suburb. I like two points in the committee's programme very much indeed.

First: they accept the fact that Handsworth is, and will remain, a multi-racial suburb. They neither want to keep West Indians out, nor to watch all the more prosperous white families leave. They want the two to get on properly with each other; and they will cope energetically with complaints about bad neighbours of any colour or creed.

Second: they insist that Handsworth need not get shabbier and shabbier. They plan a campaign to get private houses smarter and brighter, and they want the local amenities cleaned up too. How much more hopeful than the usual write-off of just one more neighbourhood as 'It's hopeless now: you should see all the immigrants around the place.'

PRAYING TOGETHER

Well, at least it can happen in Australia. According to a recent report in the Roman Catholic magazine *The Tablet*, not only are Christians of all denominations joining together in prayer, but they have drawn up a form of prayer, officially authorised by both Anglican and Roman Catholic Archbishops, and also by leaders of all the other major denominations in the city.

The Tablet writes: 'It is designed to enable Christians of the various denominations to join in common prayer together, without compromising doctrine. It is also designed to promote Christian unity. . . .'

I hope we can see copies in this country soon.

Meeting Point for Heretics?—2

The right person to engage in controversy is one who naturally hates to do so, but feels impelled by deep spiritual conviction to utter what he feels to be the truth as set forth in the Word of God. Such a person will not speak in the energy of the flesh, but under the guidance of the Holy Spirit, and so will speak the truth in love.

A. T. Houghton

ARCHBISHOP LORD FISHER

Ready for Tomorrow?

THE author of the SCM paperback *The British Churches Today*[1] says in his introduction that most people know all too little of any church other than their own. He might have added that the knowledge which they have of their own church is often dangerously inadequate. Mr Slack has a close knowledge of all the churches of the United Kingdom, derived not only from his work as General Secretary of the British Council of Churches but also from his own keen and sympathetic devotion to the cause of church unity. He does a great service to us all by so courageously setting out in short compass the historical background of the separated churches. There are points of detail in his account of the Church of England, and no doubt in his accounts of other churches, which could call for comment or criticism. But the general picture given is most valuable. The purpose is to be truthful and faithful; the presentation is direct and objective; the comment is shrewd and forthright; and the total effect vigorous and bracing. It should greatly stimulate the growth of that understanding which must precede 'the more intrepid acts of unity' to which the author looks forward in his concluding chapter.

In that same chapter he counts as one of the 'brakes that are still on the wheels of the chariot of unity in Britain', a remembrance of things past. Such remembrance may indeed easily continue the passions of past controversies into the present without purging or redirecting them. I recall that in 1962 the Church of England will commemorate the 1662 Book of Common Prayer while Congregationalists will commemorate the Great Ejectment on St Bartholomew's Day, 1662, of the ministers who refused obedience to the Book of Common Prayer. How easily might these two celebrations cause a renewal of old and bitter controversies! Looking back, we can now see that both events took their inevitable places in the slow emergence, through much suffering and false pride, of the idea of tolerance. And tolerance itself is only a difficult and dangerous step towards that idea of reconciliation to which now the churches are dedicating themselves. There is still a very long way to go. But it is encouraging to know that the twin celebrations of 1962 will not be arrayed against each other but will be arranged in a joint spirit of penitence, thanksgiving and shared resolve, each church taking some official part in the celebration of the other.

Readers of Mr Slack's historical survey must be alert at every point

[1] *The British Churches Today*. Kenneth Slack, SCM, 5s.

to discern between the abiding good which each church must faithfully preserve as its contribution to the unity of the future, and the temporal evil which must be purged away in all churches by the Spirit of Christ. In his last chapter the author refers to the astonishing fact that several 'worldwide communions have stemmed from obedience to the heavenly vision on English soil'. But churches always see their visions through a glass darkly. The conflicts and divisions of the past are not to be regretted or deplored: they were the results of conviction and sincere faith on the part of Christian men who (owing to the very same failings as those which now beset us) could not agree together: and they have all made their contributions both of truth and error to the living experience of the Church. They are for our learning, that we may the better emulate the zeal for righteousness of our fathers who begat us, while praying for help to avoid their sins and errors. But there are still brakes upon our progress towards unity derived from the conflicts of the past, and from one perhaps Mr Slack is not completely liberated.

In a chapter on the Church of England in which he shows a conspicuously candid and generous spirit, Mr Slack says that the Church of England 'in brutal legal fact came into being as a result of an act of state'. That has of course been the contention of the Church of Rome, but the Church of England has always resolutely denied it. The statement is in brutal fact, legal and otherwise, untrue. The Church of England was in existence long before the Reformation, and while it was deeply affected by the travails of the Reformation, it emerged from them in all essential respects the same Church as before within the one Catholic and Apostolic Church of the creeds.

At the head of his chapter on the Scottish churches the author quotes the great John White as saying that the history of the Presbyterian Church of Scotland is a long one, going back beyond the Scottish Reformation, back by way of Iona and St Ninian, 'even unto Jerusalem'. The history of the Church of England is just as long as that and not less honourable; and both Iona and Rome come into the history of each of the two churches. It is really important that Presbyterians and others should recognize that the continuity of the Church of England with the Church of the Apostles is at least as unchallengeable as that which they claim for themselves. Mr Slack does indeed recognize that this continuity imparts to Anglicanism values which must not be lost in the search for unity: but, by including episcopacy along with buildings and organization among the 'outward forms' which Anglicanism preserves, he fails to do due justice to the spiritual significance which episcopacy has for churches which possess it.

The contrast between the two 'established' Churches of England and Scotland deserves to be more fully considered. In England, at the Reformation the Monarchy and the Church of England combined to do what neither could have done by itself, to set England free from the claims,

both temporal and spiritual, of the Papacy; having achieved that purpose, Monarchy and Church continued in the same uneasy domestic partnership with which both sides had been long familiar. In Scotland, in the course of its Reformation, the Church of Scotland had to win its freedom by asserting it not only against the Papacy but also against secular Monarchs and their powers. In consequence there is a certain note of defiance in its Declaratory Article which asserts its absolute rights, subject to no civil authority. The Church of England has never had to assert its freedom in a formal Declaration. Monarchy and Church have grown up together as partners in the national life of England, each recognizing the absolute claims of the other, but in practice readjusting their relations fairly and reasonably as conditions changed and understanding grew. That process of readjustment continues today. If there had to be a formal declaration now, the Church of England would take its stand on principle exactly where the Church of Scotland takes it. But it is content with the homely process of readjustment (in spite of some inconveniences or even hardships) because to the best of its powers it no longer seeks privilege or to be ministered unto, but only to minister to the nation and to do that in fellowship with other Christian churches.

Mr Slack notes that there is now no agitation among the Free Churches for the disestablishment of the Church of England, though he adds that there are residual resentments of its 'immense privileges'. It is perhaps not sufficient to say that there is no agitation when the Free Church Report of 1953 definitely hopes that, however wrong in principle, the Establishment will *continue*.

The author's concluding chapter is entitled 'The Churches come together'. If progress has been slower than it should, I believe it is due to the fact that the full lesson of the Reformation has not yet worked itself out through toleration to reconciliation. The Reformation recovered for the whole Church of Christ its true freedom, freedom for its particular churches to disagree, in obedience to the Holy Spirit, with other churches, and freedom also to agree with them without any compulsion but that of the Holy Spirit. All churches are obdurate in their disagreements and show 'too much stiffness in refusing'. But all churches are rediscovering that they exercise their freedoms most truthfully as they seek to agree with others. Archbishop Heenan's statement in *The Times* of August 5 is notable evidence that the Roman Catholic Church in England is now joined with the other British Churches in putting first the search for agreement or reconciliation.

The most powerful inhibition remaining, after those derived from the past have been overcome, is fear of what the results of agreement may be. To what goal does it lead? Mr Slack thinks that the suggestion which I made about episcopacy in a sermon in Cambridge has proved to be 'unpalatable and inadequate'. It has not proved unpalatable to the Church of South India, or to the planners of Church Union in Ceylon

or North India; and since my Cambridge Sermon a great deal has been learned which goes to show that, purged of abuses and duly fitted into the life of the Body Corporate of the Church, episcopacy can be reasonably regarded as a gift of God to His Church, without which sound progress towards the full unity of the Church will be seriously impeded. But, as evidence of the inadequacy of my suggestion, Mr Slack says that the fruit of it would be inter-communion rather than a union 'which would make one Church where there were two before'. But is that the kind of union at which we aim, an organic union between churches of such a kind as to leave the world with one church in place of, and to the abolition of, the many which now exist? I do not think so. The existence of one Universal and Catholic Church is entirely compatible with, and requires for its first functioning the existence of, separate and particular churches, each with its freedom to disagree or to agree with its fellows within the unity of the Holy Spirit. Such particular churches clearly existed in New Testament times: they exist still in the Orthodox Communion and in the Anglican Communion, to go no further. The necessary initial link between particular churches is some form of intercommunion: the *perfect* link is found in full communion, such as exists for example between the Anglican Churches themselves and between them and the Old Catholic and other Churches.

One day I hope such full communion will exist between the separate churches of all the great communions. But a different kind of problem arises when there are separated particular churches *within* one clearly defined territorial area. It is clear that in the early Church, in each territorial area there was properly only *one* church, the church of the city or country, taking its territorial name as the Church of this or that place or country. But today it is not so. In most countries there are parallel, not to say rival churches. We inherit history and can only redeem it by stages. Within a country or other territorial unit which has many 'denominations' full communion between particular churches without infringing their autonomy must surely be the next stage, so that the churches thus become integrated in a real sense though still separate and autocephalous. There would remain a much more distant goal when in these areas the distinct churches would be ready to lose their identity or at least their autonomy and become integrated into one church where before there were many. That one church would then become indeed the church of the country. But this cannot happen until such fellowship of faith is established that all would feel secure that by such integration there would be no serious threat to that inherent freedom to disagree and to agree in the Holy Spirit within the same Church Body which was won for them by the divisions of the past.

As it comes to be seen that this is the goal, a unity in Christ and in the Holy Spirit of which full communion is the visible sign, and which leaves to each particular church its own separate identity and integrity

of life, I believe that past history will be the more quickly disremembered and progress will be delivered from 'too much stiffness in refusing'. The great value of this book is that it sets out so frankly and on the whole so wisely the background of each of the British Churches, and where each church stands today. As the author says: 'The word, *today*, in its title is taken seriously.' But, in his concluding chapter, he compels the reader to consider not only yesterday, not only today, but tomorrow. His book is about yesterday and today. But his heart is ready for tomorrow: and the very restraint of his concluding chapter must drive us all the more earnestly to work for tomorrow.

Meeting Point for Heretics?—3

At the end of the First World War the writer was returning from India on a crowded transport, and, as one known to be intending to be ordained, though an Army officer at the time, he was invited by the commandant of the troops on board to take a parade service on the Sundays of the voyage. In the officers' mess was the only chaplain, a Roman Catholic priest, who had his handful of faithful followers for daily mass.... A friendly relationship was established with the RC padre, and, during the long voyage, there were many opportunities for discussion, sometimes bantering, sometimes serious. He assured the writer that he daily prayed for him under the prayer for heretics, while the writer prayed that the padre might have an insight into the meaning of Justification by Faith only. The contact was wholly good, and at least resulted in a mutual respect for the other's sincerity.

May not this simple illustration point to the possibility that it would not be such an unmitigated evil as some think if the Church of Rome became a member of the World Council? At the same time, such a thing could only be on the basis of absolute equality, without any special deference being shown, or accommodation given: in other words, it would require a completely changed attitude on the part of the Church of Rome, and that, in the opinion of the writer, is most unlikely.

A. T. Houghton

For a Roman Catholic view on this subject see page 250.—Ed.

DANIEL JENKINS

How much Advertising?

THERE are few places where conversation between Christians in various walks of life is more important than in relation to advertising. Advertising is obviously a very large element in our society, and with increasing affluence it is likely to become more and more influential. Many of the issues it raises are complex and subtle and we lack adequate information about what it can do for us and to us. Mr Bastin is surely right in demanding in the last issue of FRONTIER that we should be careful and precise in any statements we make about it.

Indeed, a certain humility particularly becomes members of churches in this matter. Churches exist for publicity purposes, to proclaim good news, and they have always been involved with the arts of propaganda. If those arts are widely misused in our own time, self-critical Christians should reasonably assume that some of that misuse may be partly due to the influence of ecclesiastical example. It cannot be altogether an accident that so many people in advertising, especially in America, are 'children of the parsonage'. And many modern advertising techniques are sophisticated developments of methods used by the revivalist preachers of the last century. Christians should always be careful about making sweeping judgments upon complicated social phenomena. They should be especially careful in this instance.

People in advertising may reasonably complain that many of the criticisms made of them are unjust or misdirected. They have a right to protest when they read, as they frequently do, that their favourite slogan is 'A fool and his money are soon parted.' Determined efforts have been made by people within the industry itself to maintain and improve standards, and due recognition should be made by critics of that fact. Professional bodies exist to prohibit a great deal of undesirable advertising in newspapers and magazines, and the Institute of Practitioners in Advertising tries to see that advertising agencies themselves do not put out offensive or irresponsible advertisements.

People in advertising also have a right to say that advertising is inescapable in the kind of society which we have in these days, and a great deal of it is innocuous by any standard. Much of it is taken up with the imparting of necessary information in order to establish effective communication, without which complex modern society would quickly break down. Also, to say that no advertisement should be persuasive is so unpractical as to imply a merely censorious high-

mindedness on the part of those who make such observations. We all try to persuade one another on nearly every level of life. The proper question is not whether it is ever right to try to persuade, but what are legitimate and what illegitimate forms of persuasion. What is more, it is ungenerous not to allow that while much advertising may be tiresome and boring, much of it is lively and interesting and helps to add gaiety to the social scene.

All this may be true, but those engaged in advertising cannot go on from this to assume that their critics can be dismissed simply as stuffy intellectuals, irretrievably prejudiced against the mass media. Advertising lies very close to the root of much of the trouble with society today and it is for this reason that so much critical attention is fastened upon it.

Let it be agreed that not all advertising is bad. The trouble is that, bad or good, there is too much of it. Within reason it may perform a beneficent function. One of our main questions is whether, in a period of plenty, where advertising is necessary for promoting the sale of goods and ideas, it is not in danger of getting beyond all reason.

The trouble with advertising is not usually that it is overtly in bad taste, or likely to shock or corrupt in conventional ways. On the contrary, all except the advertising underworld are likely to be very careful not to offend the public in these respects. The real trouble is that large-scale persuasive advertising is almost inevitably a trivializing agency. At all costs the advertiser must try to catch and hold the attention of those who are influenced by the medium he is using, and do nothing which will pre-dispose the customer against his product. This means not only that the advertisement itself must be inoffensive and not too controversial but, much more seriously, that the context in which it appears must also be the same.

This in its turn would not matter much if advertising and the revenue it brings made up an insignificant factor in influencing the media of communication which are used today. The productive capacity of modern industry is so great that industry turns more and more to the creation of luxury goods, and it increasingly depends on advertising to find markets for them. Advertising itself is concerned to build up a vested interest in demonstrating its necessity, and, without any conscious ill-will on anyone's part, more or less blackmails industry into using its services. Its inordinate appetite for growth is so great that we now have an industry developing to advertise the advertising potentialities of various media.

The result of all this is to make many of our chief media of human communication almost completely dependent on advertising, and thus to create a terrific pressure towards their being used in a trivial and superficial manner. Even *The Times* would cost 11d. to produce if it were not for advertising revenue, and it is well known that no large-

circulation popular daily can survive for long unless it is able to attract the big advertisers.

This is a point which many of the defenders of advertising obstinately refuse to see. When Mr Cecil H. King of the *Daily Mirror* was challenged at the NUT Conference on 'Popular Culture and Personal Responsibility' in 1960 as to whether what they printed was affected by conscious pressure from advertisers, he was able to say smugly that it was not. In this, I am sure he was right. What he did not see was that the *Daily Mirror* was in this happy position only because it was leading the circulation race and advertisers were competing for its pages. He also did not see that the *Daily Mirror* was able to lead the race only because it set out to be the kind of paper which was a suitable advertising medium—bright, superficial, subtly flattering to its readers, giving an illusion of being daring by supporting semi-unpopular causes within safe limits. The unconscious pressure of the advertising set-up towards triviality is the most important form of corrupting influence exercised by advertising.

Giving the Public What They Want?

It is sometimes said by defenders of this situation that they are only giving the public what they want. If, for example, the public preferred more serious papers or more serious television programmes then advertising would follow their mood. Up to a point there is truth in this, but it fails to allow for the fact that once the public mood is set in a certain direction the nature of most modern advertising is such as to confirm it in that direction. It always plays for safety and takes the line of least resistance. Nothing must be done which will impair the effectiveness of the medium of communication, not as a medium of communication but as a frame for the advertisements. We have tried in our book on *Equality and Excellence* to show how this process lends itself to 'the exploitation of social poverty by speculators' and to the denial of true human equality.

How can people, both within and outside the advertising world, help each other to create a healthier situation in relation to these matters?

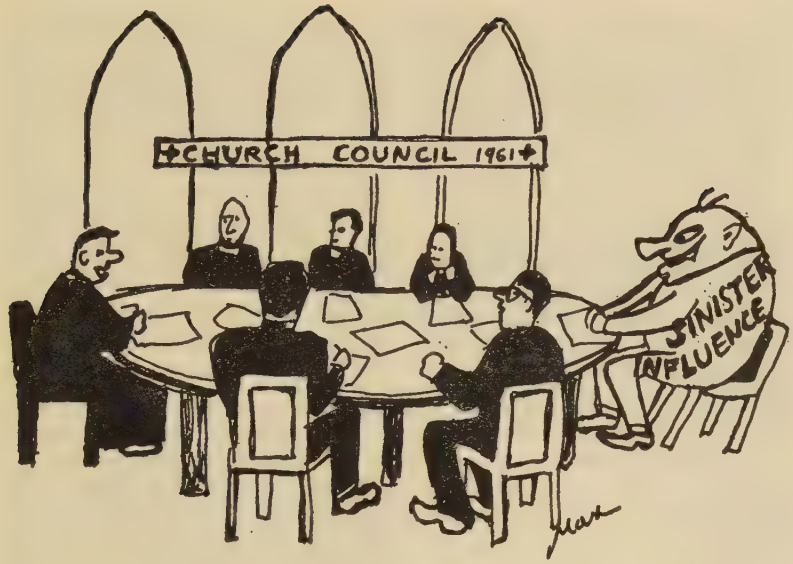
First, they must see the need for society to act to prevent advertising getting out of hand. This is not a denial of freedom, as some spokesmen for advertising interests allege, but rather a protection of the public against the growing tyranny of advertising interests. Advertising, we have seen, performs many useful functions, but its trouble is that it is a trivializing agency, and its appetite is inordinate. Society should step in to help it keep in its proper place. Few people would begrudge advertising its place on the otherwise bleak walls of underground stations, and for advertising to provide a proportion of the revenue of many papers and periodicals is harmless enough. But when advertising dominates the national press, it is time for governments to take action

and to insist that no more than a modest proportion of the income of any newspaper should be derived from advertising. And it is obviously in the community's interests that certain doors should be slammed firmly in the faces of advertising interests. Many of us believed, and still believe, that television is one of the most obvious places where advertising does not belong. Christians in advertising should have the humility to accept the fact that it is in the best interests of society that severe limits should be placed on the range of their activity.

Secondly, Christians concerned with advertising should be modest in their claims. It is natural for the advertising expert to talk big. He should realize that his arts may be of some service in helping people to decide in favour of Omo rather than Daz, but that the more important the decisions are the more ambiguous does his function become. There may be a place for the arts of the advertiser in dealing with matters of politics and religion, but it is a strictly subordinate place. Any political party or church which takes the advertising expert, in his role as advertising expert, into its inner counsels is not behaving responsibly to its commission. Nowhere is it more important that the freedom and integrity of the human imagination should be respected than in image-creation. The cheerful hedonism of the ad-man is in order in the supermarket. Once it is taken into more serious places, it becomes the sinister influence which Mr Tinsley describes in his letter in this number of FRONTIER.

This is closely related to our last point. Advertising men, more than any other group in modern society, need to have a firm grasp of the Christian understanding of men as destined to become mature, responsible human beings. The advertising expert may discover plenty of depressing evidence that Barnum was right and that a new sucker is born every minute, and yet recognize that it is his responsibility to help people become less selfish and irrational and more responsible and mature. It is not for him to exploit their weaknesses for the profit of his masters.

It should be the pride of the Christian advertising man to be able to show that this does not mean inefficient advertising, and certainly that it does not mean pompous or pretentious advertising. There is nothing wrong with a gimmick which any person of ordinary intelligence can easily recognize as a gimmick. Advertising men notoriously want us, the public, to love them. The only enduring way in which to evoke love is by treating the object of one's desire with respect. Let our advertising men treat us not as morons, nymphomaniacs, status seekers or stuffed shirts, but as reasonable human beings who resent being got at but who can be trusted to see a joke, and they will find that our distrust of their occupation will quickly be allayed.



Letters to the Editor

Advertising

DEAR SIR,

There are fresh signs that Christians might be ready to use the methods of modern advertising without much hesitation or critical misgiving. So strong is the tendency to assume that, for all practical purposes, evangelism is not radically different from propaganda, that we find Christians ready to go to any lengths in using 'proved methods' of persuasion to secure a Christian point.

Some amazing examples of what can happen may be found in Willard A. Pleuthner's *Building up your Congregation* (1950), the sub-title of which is 'Help from tested business methods'. Mr Pleuthner is, or was, Vice-President of the Batten, Barten, Durstine and Osborn advertising agency, which readers of Vance Packard's *Hidden Persuaders* will remember as one of the most advanced in the United States for the application of the findings of 'motivation research'.

'A churchgoing appeal,' said Mr Pleuthner, 'should meet this basic test of successful advertising: Does your message tell the reader what he will get out of what you offer? In other words, the appeal must fit in with human *desires*.' And, continues Mr Pleuthner, with apparently no misgivings, 'Envy is one of these desires and is often used in mass persuasion, for instance: boys would ape world champions. Based on that appeal, wheat flakes have been put on millions of tables where corn flakes used to be. Other basic desires include pride, profit, fear, and fun' (p. 77). The two main motives for going to church, says Mr Pleuthner, spring from two things: (1) fear of insecurity, and (2) family feeling. These constitute 'an Achilles' heel, vulnerable to religion' (p. 77). Having discovered that these are the two motives to which appeal must be made, he goes on to ask how it could be 'propelled':

'Probably by the same forces which have changed so many other habits—

have led women to use three creams on their faces—have led boys to gather box tops—have led men to switch from dental powder to toothpaste and then back again to dental powder. Nearly all these forces could be put behind churchgoing at a fraction of what they would cost a commercial traveller' (p. 79).

A glance at some of the illustrations in this book showing anxious and distressed men and women ('Has trouble come into your home?') and bearing the caption underneath: 'Find yourself through faith' make only too clear what Mr Pleuthner has in mind. Interestingly, I have not been able to find the word 'God' once in the book.

Yours faithfully,

JOHN TINSLEY

The University,
Hull.

DEAR SIR,

Without comment on the complex issues of publicity and the Christian ethic, there is one point that would seem to have been missed both by the Rev Dr Sangster and by your contributor David Bastin.

Over fifty years ago, housework was indeed a round of drudgery. But the housewife was seldom the victim. Far more often, even in quite modest homes, some little underpaid and sometimes underfed girl, was getting up at dawn, cleaning grates and lighting fires, carrying cans of hot water up steep flights of stairs. She cooked, washed up, dusted, swept, and cleaned boots in a hopelessly inconvenient Victorian house and with no better tools than a broom, a dustpan, a jar of washing soda, a knife-board, bathbrick, liquid blacking and a fire-shovel.

It is interesting to note that science got busy at the point when 'slavey' labour—as it was picturesquely known—ceased to be available. Could a mass-demand have been stimulated on behalf of the 'household help'? And is this a question that the Christian should ask when taking a 'positive attitude' and thanking God for the vacuum cleaner, the electric cooker and the washing machine?

Yours faithfully,

LESLIE STUBBINGS

Chancton Hard,
Dartnell Park,
West Byfleet, Surrey.

And gladly would he learn . . . .

Charles Simeon, famous vicar of Holy Trinity, Cambridge, and one of the outstanding forbears of Evangelicalism, at least in the Church of England, once said that the three most outstanding attributes of the Christian minister were (1) Humility, (2) Humility, (3) Humility. . . . While earnestly and humbly seeking to understand the truths of God's Word, the Evangelical must always be aware of the danger of misinterpretation through his own sinfulness, prejudice or ignorance. If those of other schools of thought are honestly seeking the guidance of the Holy Spirit through the Word of God, we must beware lest we write off all they have to say because they do not toe the same line in regard to commonly accepted Evangelical belief and practice.

A. T. HOUGHTON

J. A. CUTTAT

Incarnation and *Avatâra*

TOTALLY divine and totally human in one and the same infinite person, Christ is in person, words and deeds the absolute symbol of the Absolute, the Face of God. Krishna and Rama are *Avatâras* of Vishnu, i.e. 'descents' or 'manifestations' of the Divine; they are not, in the Hindu view, real incarnations. The commonly accepted translation of *Avatâra* by 'incarnation' is misleading, because Krishna and Rama are not described as having really suffered and died; in the *Avatâra*, God does not, as for Christians in Christ, become really man, he only appears in human form and remains, behind and beyond this earthly appearance, purely divine and unaffected by human vicissitudes. The concept of Incarnation, whatever syncretists may think, has to be sharply distinguished from the concept of *Avatâra*, yet only distinguished in order to unite both at a deeper level, not in order to separate or isolate them from each other, whatever Christian exclusivists may think. To understand this, the Christian should have the intellectual charity to look at an *Avatâra* with Hindu eyes, an effort rewarded by a richer experience of the very Christian contemplation itself.

The great Ramakrishna helps us immensely in such effort because, right or wrong, he considered Christ as an *Avatâra* as much as Kâli, Râma, Krishna and Muhammad, and he tells us how a Hindu inwardly contemplates an *Avatâra*. In 1885, after having meditated for three days on the life of Jesus, a human form appeared to him, drew nearer to him, and he heard an inner voice saying: 'Redeemer', 'Incarnate Love' and 'Master Yogi'. This figure became gradually absorbed in Ramakrishna, disappeared as an 'object', and aroused in him the experience of *samadhi*, i.e. the mystical awareness of the ultimate identity of his own innermost self with the divine self of the *Avatâra*. In other words, the *Avatâra* is not an objective Thou, as Christ is, but a symbol in the highest sense which Asia gives to this word, namely something sacred, but ultimately unreal and dream-like, an evanescent sacred mirror of *one's own* divine self. This shows at once the difference between an *Avatâra* and Christ. No Christian looks at Christ in order to absorb him even in his highest self, nor does he intend to merge in Christ, nor even to merge with him in God. Two historically individualized persons cannot fuse or merge, nor can two real spiritual persons, whether human or divine, and this is precisely what the historicity of Christ, the unique 'individuality' of the God-Man, makes clear.

This shows the basic difference between Christian love and Hindu

bhakti, for *bhakti* aims at a final fusion with God, whereas Christian *agapé* does not wish to abolish the distance from man to God or Christ, it intends on the contrary to deepen this infinite distance between persons because this distance is the very breathing-space of a more infinite Love. A similar contrast distinguishes Christian charity from Buddhist *maitrî* or 'universal benevolence'; in *maitrî* the respective subjects are evanescent elements, so that the 'love'-relation in *maitrî* must itself be non-subsistent and evanescent, whereas charity is an ultimately real relation between ultimately real persons. Christ's historicity prevents His reduction to a timeless myth. When we look with Hindu eyes at the Incarnation in its full Christian sense, Eastern spirituality helps us to remember, to actualize and to understand better, certain neglected or wrongly understood Christian truths like Paul's exclamation: 'It is not I who lives, but Christ within me', or Christ himself when he says: 'The Kingdom of heaven lies within you'. The *advaitin's*[1] way towards 'non-dual' identity of Self (*atmâ*) and Brahma by pure 'knowledge' (*jnâna*) discloses an inwardness which remains unconfronted, totally thou-less, whereas Christian contemplation, at this very point, becomes utterly inter-personal by opening totally to the inwardness of God's infinite Thou.

The main spiritual gift of Asia to the Western monotheistic half of the world consists in compelling us, as it were, to place our approach to God at a more and more interior sphere of the soul. A providential lesson, indeed, to so many modern monotheists who dare to approach the absolute Person from a mundane and superficial sphere of their consciousness, thus tending to conform God to the image of man instead of conforming man to the image and resemblance of God.

Looking at the Encounter from the Eastern point of view, I fail to see any reason why the East could not in its turn open itself from within to the biblical half of the world, why it should not also reach out for its complementary values and accept to be enriched by them.

Hindus and Buddhists often object that all biblical values are already included in their tradition and scriptures and even surpassed by them. This attitude reminds one of the defensive reaction of Christian exclusivists in the opposite sense. Hindus, Buddhists and other Asiatics have nothing to lose, but much to gain by accepting the spiritual West as a providential challenge, a challenge to revive some of their own traditional dimensions. *Why should Asia refuse a dialogue in which the only thing which both spiritual hemispheres are asked to give up is their ignorance about each other?*

India's real dialogue with the spiritual West is only about eighty years old and is intimately related with India's political rise to national independence, and her awakening to the full awareness of her indivisibly

[1] An *advaitin* is one who adheres to the *Advaita* or 'non-dualist', i.e. monist, form of Hindu philosophy, which holds that all things are ultimately one.

cultural and political personality, i.e. of her *international* vocation. Up to the end of the nineteenth century, the monotheistic—Jewish, Christian and Muslim—communities of India lived side by side with Hindus and Buddhists, tolerated by them, but also spiritually unrelated to them.

The Encounter

The real encounter of Hindu spirituality with Christianity, prepared by Ramakrishna in 1885 in the way described above, started with his ardent disciple Vivekananda. Received as a spiritual hero by the World-Parliament of Religions held in Chicago in 1893, Vivekananda conveyed to the West the message of the universality of Hinduism in which all religions seemed to him to converge as into a supra-religious spiritual synthesis. At the same time, however, he absorbed in the West, more and more consciously, some true biblical values which were new to him and less easy to integrate into his synthesis than he had first assumed. He had inherited from his Master a spiritual plasticity which enabled him to be impressed by the specifically biblical stress on the spiritualizing nature of a relation to God—and through God to the neighbour—a relation that was conceived, not as ultimately impersonal, but as ultimately inter-personal. He seems to have growingly realized that this concept implies, in apparent contradiction to Hinduism, that the objective side of the universe corresponds to something ultimately real. Vivekananda became increasingly, albeit reluctantly, aware that the world of concrete things and concrete persons which confronts us is a place for spiritualizing action, not only for spiritual detachment. He also saw that all these values and perspectives, in spite of being contained in some way or other in the Vedas, the Bhagavad-Gîta and the Purânas, had been treated as belonging to a lower level and thus remained basically foreign to Hindu and Buddhist social consciousness. His familiarity with the West induced him to attempt the revival of the neglected interpersonal values by developing the Hindu 'way of love' (*bhakti-marga*) on partially Christian lines and by laying unprecedented stress on the social aspect of the Hindu way of action (*karmamarga*).

Leading Indians today, desirous to see India achieve industrialization and material and social progress without abandoning her spirituality, see no way out of the following dilemma: should India keep her traditional virtue of contentment at the price of backwardness and starvation, or accept and even foster discontentment as a necessary incitement to material progress, even at the price of materialism and the gradual destruction of India's spiritual personality? This seems to me a wrong alternative. The problem is not one of content or discontent, but one of a new *spiritual* approach to the outer world, of a new inner relation to objects, a relation that breeds content without indifference and productive activity without either discontent or restless activism.

Thus India's technical and social progress could indirectly open

Indian eyes and hearts to many hitherto unperceived theocentric dimensions of daily life; however, the result will only be spiritual, and not materialistic, if *pandits* and *gurus* rethink and deepen all the moral implications of their own faith. If they would ask the West, and if the West would agree, to perform its technical assistance with at least a minimum of awareness of the providential spiritual complementarity between both hemispheres, our economic co-operation would become a part of the spiritual dialogue between East and West and would thus again receive its full significance. I like to think that this is what Pandit Nehru has more and more in mind in his repeated recent statements by which, quoting Vinobha Bhave, he declares science without spirituality as amoral and exhorts us to unite them.

All these recent spiritual tendencies and achievements, all these new outlooks and new remembrances, born of India's talking and listening to the West, converge in the philosophical works of the Vice-President of India. Dr Radhakrishnan's brilliant writings seem to me to prepare the ground for a synthesis which has yet to be achieved within Hinduism itself and which would greatly help the dialogue to become a full and reciprocal Encounter between Eastern and Western spirituality. I mean by this the synthesis of *Vaishnavism* and *Shaivaism*, that is of the Hindu way of love (*bhakti-marga*) and of the Hindu way of 'knowledge' (*jnâna-marga*); in other words: the synthesis of God approached as the Absolute in Person and of God conceived as the impersonal Absolute. These two antithetic Hindu spiritualities appear to me to be still somewhat unrelated, perhaps because they are not sharply enough distinguished.

A genuine Encounter in dialogue reveals increasingly the two spiritual hemispheres as being in reality spiritual dimensions of man as man, and the tension between these dimensions as a tension between two poles inseparably present in every human being. Reflecting in men a mysterious divine antinomy, these spiritual poles constitute the human person as a full person. They have to remain always in tension, yet in a non-violent, inwardly transforming tension which unifies the whole person and enables man, brought to real peace with himself, to bring real peace to others. 'Non-violence is more than peace,' Pandit Nehru once told me, more than absence of war. So is biblical Love.

East and West should meet as two spiritual persons. Persons are not 'problems' to be solved, but inexhaustible 'mysteries' to be explored. East and West are like two persons who, having lived long together like strangers, begin to discover that they love each other. The dialogue will never end. Lovers are never tired to meet, to listen and to talk.

CICELY SAUNDERS

And From Sudden Death...

THE Litany asks that we may be delivered from 'sudden death', and Jeremy Taylor gives us a prayer for the man who 'at a sudden surprise by death' has no time for the 'trimming of his lamp', but in our day we count them happy who die swiftly and without warning.

We should not wish to recall all the pomp and the fear of death which our present attitude tries to hide, but the solemnity of death is too little considered today. Man's instinct to shun death as 'unnatural' is exaggerated until all that society as a whole can do is to avoid the thought of death and the dying. Some of this feeling may be akin to the old superstition that the dying are 'unlucky' to those in contact with them, but there is also a deeper significance. A materialistic outlook finds it hard to contemplate death except perhaps in a sensational or sentimental way. A society occupied with the pursuit of prosperity, security and tangible pleasures has no valid answer to the problems of suffering and death and so the questions must not be asked. There is also a general feeling that modern medicine should be able to prevent or cure all illness, and if it fails then the outcome is felt to be 'unfair'. There may perhaps be obscure feelings of guilt but, all in all, suffering is seen as a meaningless burden for the patient and those around him.

There are some who believe that the only right and dignified solution is to make inevitable death as swift and easy as possible, and that the responsibility of choosing release belongs to the individual. But this is surely a flat denial of God's power and wisdom and, above all, of His love. The suffering which leads to such demands can and should be relieved, or very greatly alleviated, and the deep concern of those who advocate such a policy is a challenge to much indifference and consequent neglect of sufferers in this country today. Certainly we have no room for complacency, and those who say that such a step would be wrong have a responsibility to see that there should be no need for anyone to make such a request. An understanding compassion must indeed work to give physical care and to see that death should be seemly and decent. But if we do not look beyond these things to see a person of eternal value, then our work is no more than the use of techniques of relief and we still avoid the real problem and its solution.

A cry just to be rid of pain is not worthy of man. When the process of dying is seen only as an ending, one that may perhaps be painful and

long drawn out, then apprehension and fear fill the minds of those who surround the patient. It is decided that he 'must not know, whatever happens' and the inevitable loneliness of dying is increased. Everyone is filled with the helplessness of inevitable defeat, and fear is transferred to the sufferer without explanation or help. All the thinking round him is negative, and, responding, as we all do, to thought rather than to words, he is left feeling useless and humiliated.

Man by his very nature finds that he has to question the pain he endures and seek meaning in it. Nor can he fully accept life unless he has tried to contemplate death and accepted its existence even where he has only faint glimpses of its true meaning. In practice, individuals are always kinder and braver than the mass. Both our indifference and our complacency are shaken by the impact of death, and, in spite of this sorry climate of thought and the provisions which are so often inadequate, we continually see that victory has after all replaced defeat. Suffering of all kinds leads to recollection, and approaching death still breaks the yoke of materialistic values and brings out the best in people and shows them the things that are for their peace. Real truths about man and his destiny and his dependence upon God's mercy are brought to light along with kindness and patient love.

Achievement not Defeat

When Christ was facing death in the Garden of Gethsemane He said to His disciples 'Watch with Me'. This is the attitude of mind and heart in which we must approach the dying so that we may try to learn from them and give to them. There are a few homes and hospitals with special provision for the dying and I have the privilege of working in one of them. Here we are able to care for physical need (and we can approach this task with confidence) and also we have time to watch and share something of what is happening. We are continually shown our obligation to our patients, knowing that we can only begin to fulfil this obligation with God's grace; but even more we are shown what they, in their turn, are giving to us and to those they love. They do this by their very situation as well as by their own dealings with it. All the time our aim is to handle our treatment so that pain and distress are quietened and our patients are enabled to remain themselves, able to find their key to the situation as they see it and to use that key in their own fashion. We have no doubt that they are going through an experience that has a meaning and that what we see all the time is not just a long defeat of living but a positive achievement in dying. All the time and in so many ways we are conscious of God's hand on all that is happening. This is certainly true in many other spheres, but perhaps at the meeting-place between this world and the next we might expect at times to see this with unusual clarity.

This hospital is indeed a place of meeting. Physical and spiritual,

doing and accepting, giving and receiving, all have to be brought together. We carry on when someone cannot be cared for at home any longer and what we do is still completed by the continued support of loving and faithful friends. All these things are interwoven and gradually made into a pattern. We can only prepare the path the individual has to travel, but the nature of the way has been shown to us in many stories, and the confidence with which we greet a newcomer is a heritage from all those we have known already. Somehow we all have to reconcile the two parts of our lives, all the doing in which we fulfil our duty in and for this world, and all the undergoing in which we accept the hard things over which we have no control. By living we become ourselves so that in dying to those selves we may hand back to God everything as fully as we can, giving ourselves to Him. We believe that this offering is gathered up in Christ's offering, and, even where we see very little understanding of this in someone, we know that He has transformed death by His dying and that we can trust Him.

Where we are allowed to watch closely and to share deeply, we may not find an answer to all our questions about suffering and death, but instead we find a Person and our questioning is turned into wonder. We have also seen that when suffering and the diminishments of death are made into an offering of love, then it is the way of union. Union first with God who thus comes to take us to Himself; and, in this reality, there may be a new coming together with those whom we love. Thus even separation can be transformed. Jeremy Taylor spoke of 'the trimming of the lamp'. We have seen many who were finally so stripped of all they counted as theirs that they seemed to be nothing more than a lamp for God to burn in. But they were not less but more themselves, with an intensity of love and a capacity for union that we can salute but only share in fitful moments as yet. In this we see glimpses of a way in which darkness is comprehended by light and death is swallowed up in victory.

The process of dying undermines our everyday heedlessness of real truths. This may often happen long before the person understands the true nature of his illness. Here we are dependent upon the working of the Holy Spirit and must be careful not to arouse fear by forestalling Him. When someone goes through this process in his own right time he achieves composure and acceptance and, in response, those round him learn to watch and listen. The serenity of such wards as ours is in great measure the patients' own. This is not just because their fighting power is being gradually undermined nor is it helpless resignation. The end of a slow deterioration of the body is not seen in bitterness and resentment, though they may have been there earlier on in the illness. In our experience, the end of the story is seen in courtesy and gratefulness and humility. The dying so often have an openness and simplicity which call forth the same qualities from those who try to help them. We are

debtors to those who can make us learn such things as to be gentle and to approach others with true attention and respect. Here is something at once more gentle and more abiding than mere stoicism, an achievement leaving those good memories that more than anything else give comfort and courage to those who are left behind.

The dying need the community, its help and fellowship and the care and attention which will quieten their distress and fears and enable them to go peacefully. The community needs the dying to make it think of eternal issues and to make it listen and give to others. The community of the Church has a particular responsibility, not only to meet with people dying in many different surroundings and to sustain those who sometimes have to endure in very difficult places, but also, I believe, in helping to fill a gap in our present provision. For most, the ideal is that they should die in their own homes, but so often this proves to be an impossibility. There is a great need for more Homes of the type in which I have the privilege to work, Homes where we can specialize in this most rewarding field of medical and nursing care and where religion sustains the staff and the life of the whole place.

A society which shuns the dying must have an incomplete philosophy. By their very existence among us they remind us to 'number our days that we may apply our hearts to wisdom', they make us ask the most important questions of life and bring its greatest realities to our notice. If we 'watch with them', they will be relieved of some of their feeling of isolation, of being mere burdens, and together we can learn that dying is not mere 'loss'. If they can be helped to find God (and not as a mere escape from fear but as the Reality Who has been seeking them in different ways all their lives) then any suffering is used and transformed, and, like Job, those who question find that questions die away in the presence of God.

What of those who seem to see or hear nothing of Him? Nothing of all this? What of those whose minds are dimmed, senile, confused? This is a large subject which could well form the theme of another article. Here one can only say that our responsibility to quieten their physical distress is all the greater. If this is the only way we can help them we must trust Him to reach them Himself, Who by His saving death comes near to all the dying. Here, as in all things, 'He is before all and at the end of all, and He holds the keys of death'.

VIOLET GRUBB

Adolescents Wait for Godot

THIS is a scientific age. What are its characteristics?

First, a new emphasis on intellectual integrity. Integrity of thought is indeed no new thing: what is perhaps new is an upsurge of thought based on observable fact and logical argument. Preconceived ideas have no place and no restraining power in this type of thinking. Truth, we believe, is that which is ever living and growing, and this type of scientific truth expects to be constantly changing and developing; we do not expect that a scientific textbook written ten or even five years ago is necessarily correct today. This sense of rapidly changing, violently expanding truth speaks of excitement, of movement, of sincerity, not to be set aside by laws of authority or tradition. We can all recognize some aspects of this impact in scepticism, in caginess, in apparent disrespect among children and young people.

In what way does this constitute a problem *vis-à-vis* religion? For Christianity too the Truth demands integrity. We need to think why our faith, which should welcome and rejoice in the critical, questioning, vigorous outlook of the scientist, so often seems so far removed from all this. What has gone wrong? Is it something to do with the static form of our Bible—seemingly always the same and unchanging; will new translations affect this? Is it the archaic language of the Prayer Book and the formality of services in an informal world? Is it the adherence to tradition on the part of an average congregation? Is it laziness, an unwillingness to read seriously, to join in study, to re-think our beliefs? For it must be in us. It cannot be in the faith itself, whose Leader cried, 'Behold I make all things new' and then died for His belief in that re-creating newness of His teaching.

A second characteristic of this scientific age is progression—a word that is preferable to the term 'evolution'. Science has brought to us the idea of a world continually changing and altering, nothing static or finally determined. We learn of molecules constantly undergoing modification and change by a rearrangement of their internal patterns and of a universe undergoing the same process of change on a vast scale. But this is an orderly change; it all seems to be within the range of certain laws which we can often only dimly perceive. That remarkable book, *The Phenomenon of Man* by Pierre Teilhard de Chardin is based on this concept of unbroken progress. In the vast and majestic development of the biological kingdom there have been lines which have progressed to a dead end—the prehistoric monsters being one obvious illustration—but the sense of order and steady development is constant

throughout. What Chardin calls 'The persistent march of things towards greater consciousness.'

This concept of gradual progression is a mark of adulthood. Children and primitive people only think from day to day; each event tends to be a whole in itself; each tragedy occupies the full scene. We, in more developed circumstances, seek to learn from each event and see backward into the causes and look forward into the future. The word progress is on our lips and we give an immense amount of thought to this, progress in education, in economics, in political thought. By contrast, so many religious conceptions deal with things that happened once and for all, things which have been done long ago, which we had or have no say in but must accept as they stand. What do we mean for example by the Atonement? Wesley's great hymn on the Resurrection can give a sense of finality and not of progression.

Love's redeeming work is done.
Fought the fight, the battle won.

'Is done . . . won.' These are past tense. We have to be careful not to live or teach them as such. Too often conversion is represented in that form also, as a *fait accompli*, with too little attention paid to growth.

This language of the past tense sometimes seems foreign to the scientific ear. It is not adequate to say that these things are a mystery. It is not possible even to come to the stage of seeing what the word 'mystery' means, until the action of God in Christ can be made plainer in the language-forms of the scientific age. 'When men are failing to recognize and accept the gift of salvation, it is folly to insist on their receiving it in the mental box in which it was originally given.' (*G. F. Woods.*)

The third characteristic of the scientific age is that it presents man with a new way of life and a tremendous enthusiasm and vitality in pursuit of this. We hear much of the keenness and vigour of the research worker, his oblivion of time-keeping and set hours, his determination to get to the bottom of whatever he is investigating. This enthusiasm is a compound of excitement at the prospects of what he may find, of single mindedness in pursuit of his objects, of passionate determination to arrive and of endless patience. We could say also that it contains an ecumenical sense, the consciousness of working with and sharing with other scientists all over the world in a search for some aspect of truth. Prof. Coulson quotes the conclusion of Pavlov's *Bequest to Academic Youth*: 'What can I wish to the youth of my country who devote themselves to science? . . . thirdly, passion. Remember, that science demands of a man all his life. If you had two lives that would not be enough for you. Be passionate in your work and in your searching.' The Indian scientist Bose, spoke of the purpose of research work: 'To realize an inner call to devote one's whole life to the infinite struggle to win

knowledge for its own sake and to see Truth face to face.' This enthusiasm and vitality is something men are looking for in daily life, longing for and often failing to find. Scientists have it, so the argument runs, so there must be something in science; often it comes down to something as simple as that.

As Christians what do we make of the words of Prof. Waddington: 'At the present time, only science has the vigour and the authority of achievement, which is necessary to give that fresh, vivacious *joie de vivre* which captivates men's hearts and minds?' Can we show in our lives that, with St. Paul, we find *this* the truth: 'For it is God that worketh in you, both to will and to do of his good pleasure; I joy and rejoice with you all.'

I believe that we are wrong in thinking that in this day and generation there is a clash and a conflict in the minds of the young, science undermining religion. This idea may, and alas, does linger in the minds of older people, of clergy and teachers principally; it does much harm. Too often in our teaching and preaching we start on the defensive, defending religion against science; we are Don Quixotes tilting against non-existent windmills. It is not a so-called conflict between science and religion which unchurches the 27 million who have been baptized in the Church of England, and the 10 million who have been confirmed into our Church and reduces them to the under 3 million who attend even Easter Communion.

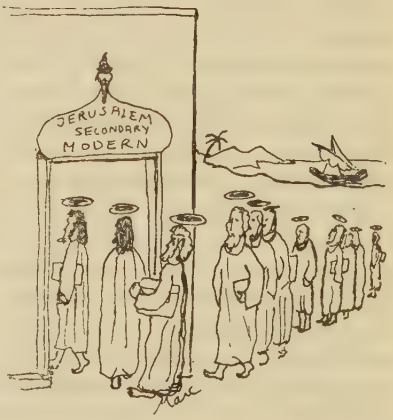
Our young people (and few over the age of twelve can be called 'children') fall into two groups, though with human beings there can be no sharp demarcation lines. The smaller number we may call the intellectuals, numbering about 25 per cent of the 3 million children in school. They are in the top streams of our primary schools; they pass on to Grammar or public school or if in the Secondary Modern School are among the minority who may reach G.C.E. standard. They go on to technical colleges or courses of further education; they become apprentices or pass to training colleges or the university. Some of them are in our churches though we are very conscious how many drift away as they feel themselves too old for Sunday School or choir, too busy for youth clubs; and so they become 'unchurched'. Why? It is not really that they are too old or too busy: they just cannot see the relevance of Christianity to their daily life.

The possibility of winning this section of the population while young is great, for they are within reach. Christianity is still a matter of interest to them; they are willing to discuss and argue and even study. They believe Christianity commits them to all sorts of theories which no sensible person could be expected to swallow; but they are prepared to believe that their views *may* be wrong; they are prepared to put them to the test. They will read books—sometimes—and much literature is directed towards them. They will listen—sometimes—and they can to

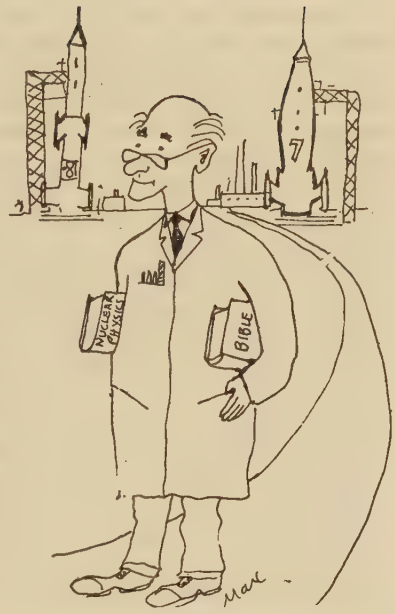
some extent enter into our words and the antiquated (to them) language of our expressions. Their own intellectual curiosity brings them into a world where some at any rate meet scientists, teachers, philosophers, men and women whom they can respect, some of whom are feeling after and finding something of the wholeness of life in God, as Lord and Master, as creator and scientist. This 25 per cent are not so great a matter of concern.

But the vast number of our 'children' are not in this so-called 'intellectual' group. They are in the Secondary Modern schools where 75–80 per cent of the population go. Their attitude to religion is characterized by 'massive indifference'. There is no lesson harder to teach at the Secondary level than Religious Knowledge and no lesson, I maintain, worse taught. We are supposed to lead all our teaching out of 'the child's interest'. By and large, this young person has little or no interest in this subject; it does not impinge on life as he knows and lives it and the ideas and language used are not the ideas and language of his age. Young people of eleven and twelve onwards consider they are no longer kids to be fed on kid's stuff. In three years they will be earning a good wage; in five years they may be married. They are young adults, conditioned by a scientific age where religion is outgrown by eleven and life is for fun and material benefit. They learn by observation and not by intellect and they see a massive indifference to Christianity as taught by the Church, demonstrated by those around them in factory and workshop, housing estate and coffee bar.

But our conviction is that Jesus Christ died for all men, not merely for the clever 25 per cent; indeed how many of the Apostles would have found themselves in the Grammar School stream when young? Our problem is to pierce the indifference of the less intellectually able and to make God 'news'. We none of us really know how to do this, because few of us have learned to sit where they sit and walk where they walk. If we do begin to sit where they sit we find that attitudes have a far greater meaning than words and words are only understood against the demonstration of a life. We live in a world that expects progress and advancement. Those who observe us look for it in our lives and expect us to help them to find it, but how can we lead others into growth if we are not growing?



Those of whom I am speaking would understand a demand for straightforward Bible study. They *expect* to study a guide book to knowledge. In school they are helped to study history or geography or whatever it may be with the aid of a textbook. For anything else they may want to learn or do, they can acquire a 'do it yourself' handbook. It seems strange to them that the Church makes no demand of study of what presumably is the Christian textbook, does not require them to bring it to Church, often does not even base its sermons upon it. In how many churches do the clergy try the experiment of sitting down in the nave of the church with a Bible and the congregation or the children all with their Bibles and studying it?



Is there a belief that the Bible is too difficult for the laity? That they had better read books about it? Few of those of whom I speak would read one of these books.

I sometimes wonder if the clergy know how few of their flock read their Bibles regularly and/or seek to read them with understanding, with some Bible aid, commentary or leaflet. In a census taken of students in a Church Training College, 90 per cent of whom had been commended by their parish priest in writing to the College as good members of their parish church, only 30 per cent read their Bibles with any form of regularity or aid, and only seven of these had been started on any form of Bible reading at their Confirmation. The rest had learned to read through a Christian teacher at school or a Christian home. Why did their clergy commend them as good members of their Church when they had not started them on this means of growth? Why is not the opportunity seized at Confirmation? Nearly 10 million people in this country have been prepared by their clergy for this great step of admittance, mainly when young. They have attended regular classes and heard of their Christian duties. How can they grow in grace if they do not even study their textbook?

An answer may perhaps be given that this growth is a matter of prayer and worship, of regular attendance at Communion. Indeed it is, but just as the young research worker has to be trained in new methods

and in corporate working with the team, so even more the young Christian needs personal individual training in something that is so remote from daily life as prayer and worship. Is it any wonder that apart from this, the first few Communions are sometimes the last? It shows a total lack of understanding of the conditions surrounding young people's lives if the time of preparation ceases with the traditional six classes of Confirmation. Training in the understanding of the Bible, of prayer and worship should be continuous and Confirmation should be made conditional on this. Some clergy would reply that they had no time for such training in growth, but is this not something into which committed laity could be drawn? Why should not every Confirmation candidate who has not a Christian home be adopted by one member of the Church, and long before Confirmation? Perhaps the guardian would come to classes with the candidate (a real sacrifice, but sacrifice is needed): or would take the candidate home and talk things over; or would pray with the candidate and teach him or her to pray and to read the Bible; or would come on Sunday to communion with the younger member of the Church.

The age we live in has been called 'a spiritual ice-age', a universe where there seems to be neither a God above who cares, or man below who matters. Or, if man matters, what point has his life and what purpose? He is waiting for Godot—and Godot never comes. The world fails; religion, offered as a piece of information, seems to have little relevance. The question remains, who am I? why am I here?

The young German pastor and poet, Dietrich Bonhoeffer, caught up in the Nazi struggle, moved from prison to prison and awaiting execution, wrote from his Gestapo prison cell,

> *Whom am I? They mock me, these lonely questions of mine,*
> *Whoever I am, thou knowest, Oh God, I am Thine*

This is what the world, what men and women and children look for: one who by his sincerity, his confidence, his joy, yes, joy even in adversity, shows in his life that he knows 'whose I am and who I serve'; one who *belongs* and can therefore help others to belong. One who is cared for and can therefore with gratitude and love, care incessantly for others. This is an answer to the child, who, seeking for religion in a scientific age, says 'unless I see the mark of the nails . . . I will not believe', and seeing, affirms, 'My Lord and my God.'

A. J. APPASAMY

Christian *Ashrams*

An Indian tradition in the service of the Church

DR S. JESUDASEN of India and Dr E. Forrester-Paton of Scotland were studying Medicine in Edinburgh. They became great friends and decided to come out to India together and serve the sick and the needy in some impoverished rural area. They selected Tirupattur, about 120 miles from Madras, and established there an *Ashram* in 1921.

Through the years they built a hospital, a small bungalow for the doctors, a small bungalow for the workers in the *Ashram*, a place of worship, a guest-house for conferences, a library, an elementary school and other buildings. They put all their private property into this work. One of them had considerable means and the needs of the growing work were readily met. Other doctors joined them and a number of voluntary workers came to help them in the hospital and in the elementary school.

The word *Ashram* is very familiar in the religious literature of India. It means the house of a religious teacher who lives there with his family and his disciples. The two doctors gave a new content to this term. The idea of establishing *Ashrams* kindled the imagination of the Christian people in India.

During the past forty years twenty-five Christian *Ashrams* have come into existence in different parts of India. They are not all run on the same lines; there are many differences among them; but there is a common pattern. I shall describe in this article this common pattern, drawing from my personal experience. I was Bishop in the Coimbatore diocese in the Church of South India from 1950 to 1959. During these years there were three *Ashrams* in the diocese—one at Tirupattur, another at Tadagam, nine miles from Coimbatore; and a third at Gudalur on the Nilgiri Hills. I had many opportunities for visiting them and taking part in their life, often spending some days, giving addresses and conducting services. My knowledge of the other *Ashrams* in India is quite limited. I have visited some of them occasionally, have heard about their work and read about what they are doing.

One of the ideals for which *Ashrams* strive is that of freedom: freedom from the control of church councils and church committees, and freedom to experiment and pioneer along new lines.

There are many difficult problems before the Indian Church. What should be the relation of Christians to the heritage of India? Should

we make any use of Indian music, Indian methods of worship, Indian types of temples and Indian art? The missionaries from the West planted in India churches which were exact replicas of the churches in their homeland. They had been brought up to love them and they gave to their converts the hymns, the services of worship and the church-buildings which had helped them so much. As the Christians in India began to think for themselves, they said that they would like to use in their life and worship all that was good and helpful in the religious life of India. The *Ashrams* began to make experiments in this direction.

Poverty, Prayer and Fellowship

Another set of problems for the Indian Church concerns the attitude Christians should take to the political and economic movements of the country. Some years ago Gandhiji and now Vinobaji are challenging the nation about its economic and social injustices. The churches are busily occupied in carrying on their pastoral work, conducting services, holding prayer-meetings and teaching the Bible, but not facing the challenge of economic and political movements. Some *Ashrams* have invited national leaders to visit them and to explain their programme of work. The *Ashrams* have implemented some of these leaders' proposals to raise the standard of living for the poor and the under-privileged.

Poverty is another ideal which the Christian *Ashrams* in India seek to follow. In 1934 Bishop Pakenham-Walsh established an *Ashram* at Tadagam. He had been Anglican Bishop of Assam for nine years. He had been Principal of Bishop's College in Calcutta for twelve years. In this college he had trained young men for the ministry. When the time for his retirement came he saw the vision of what an *Ashram* could do for the Jacobite Syrian Church in South India. There was a bitter struggle in that Church between two factions. He thought that by opening an *Ashram* with opportunities for missionary work the two factions might be made to come together and live in peace. A small plot of four or five acres of land was purchased in the beautiful Tadagam valley surrounded by a low range of hills. With his Provident Fund money he put up some simple buildings. A chapel was also built. His wife put into the *Ashram* fund an annuity she had. A small religious community of men and women began to live in that *Ashram*. One of his students in Bishop's College, the Rev K. C. Verghese, was elected the head of the community. The Bishop lived to be eighty-seven years of age. For over twenty years he lived the simple life in that *Ashram*. He spent considerable time every day praying for the sick. Those who were healed—and there were hundreds of them—sent to the *Ashram* their thank-offerings. Members of the Jacobite Syrian Church and other friends sent gifts for this community. Simple food and clothes were supplied to the members of the *Ashram*. None of them was paid

a monthly salary. The rooms in which they lived were of the simplest type.

There are religious communities in every part of the Christian Church devoted to poverty and the simple life. The characteristic feature, however, of the Christian *Ashrams* in India is that in some of them married people live. They feel strongly that family life is ordained of God and must be given an important place in Christian *Ashrams*.

Service is a vital part of the life of every Christian *Ashram*. Our love for God must show itself in our ministry among the poor, the needy and the sick. In the Hermitage at Coonoor Miss Barber had been bringing up twenty-three women and girls. They had often wished to serve in an *Ashram*. In 1956 there was an evangelistic campaign at Coonoor for a fortnight led by Mr John Beaumont of New Zealand. The women in the Hermitage attended faithfully these evangelistic meetings, walking morning and evening sixteen miles a day. They came into a new spiritual experience and their desire to serve in an *Ashram* became urgent. Two or three acres of land were bought by Miss Barber at Gudalur on the motor-road from Ootacamund to Mysore. An old bungalow on it was remodelled so that there could be a chapel, a sitting-room, a dining-room and living-rooms for about a dozen people. The *Ashram* was opened in 1957. The women in the *Ashram* visit the government hospital at Gudalur and the diocesan dispensary five miles from the *Ashram* on the bus route. They conduct Sunday school regularly for the children in the neighbourhood. They make pastoral visits to the members of the congregations scattered on the hills. They visit also the numerous houses of people belonging to the hill-tribes and do evangelistic work among them.

The Manganam *Ashram* near Kottayam in Travancore was founded by the Rev K. K. Chandy. He and his wife run an orphanage for scores of small children. They have a training-class for young men and prepare them for Christian service. They are in intimate touch with the economic movement of Vinobaji who urges wealthy people to give some of their land to the poor. He has thus given thousands of acres to the needy.

The Christian *Ashrams* keep fellowship as one of their main ideals. This fellowship is of different types—fellowship among people of different races, fellowship among members of different churches and fellowship among followers of different religions.

In some of the *Ashrams* we see an excellent spirit of fellowship among leaders drawn from different races. Miss Muriel Frost of the Church Missionary Society from England, and Miss Joy Solomon, an Indian Christian, were teaching in the Sarah Tucker College at Palayamcottai. They were both doing work which was at once interesting and significant. Many young women passed through the College and in after years held important positions as doctors, teachers and mothers. This responsible work would have satisfied most people but not Miss Frost

and Miss Solomon. They longed for a more heroic life in an *Ashram*. They chose the village of Sayamalai in the Tirunelvelli district, a village infested with robbers and dacoits. They had to travel to the *Ashram* on rough roads in bullock-carts. For over thirty years they worked together faithfully and bravely, conducting schools, giving medical help and building up a small congregation. The fine well-built chapel at Sayamalai stands as a striking memorial to their long and continued fellowship in service.

The *Ashrams* strive after fellowship among Christians of different churches. Bishop Pakenham-Walsh was an Anglican. He sought to serve the Jacobite Syrian Church. The ideal of Church Union was dear to his heart. He was prepared to go to any length so that the Christians of the Jacobite Syrian Church might learn to live in peace and unity. The Jacobite Syrian Church passed very strict rules about Holy Communion in the Tadagam *Ashram*. The members of the *Ashram* were allowed to live together and work together but, when the service of Holy Communion was conducted, the Syrian members were allowed to receive the sacred elements only from their priests. They could not receive them from the Bishop's hand nor could the Bishop receive the elements from the hands of the Jacobite priests. This was indeed a serious restriction but the Bishop was so anxious to serve the Jacobite Church that he accepted it and worked happily for many years under such conditions.

Fellowship among followers of different churches is beset with many difficulties. The *Ashram* at Kodaikanal under the leadership of Dr R. R. Keithan has put that fellowship as one of its objectives. If we are to understand other religions properly it is not enough to study their sacred books or to observe carefully what happens in their popular festivals. Followers of different religions should live together, sharing the joys and sorrows of life. They should explain to one another intimately and frankly what religion means to them in their personal life. They should join together in common worship. This ideal which the Kodaikanal *Ashram* has kept before itself is indeed a very difficult one, but most people will agree that all such attempts to reach the heart of the spiritual experience in different churches should be made.

Prayer is the first characteristic of life in an *Ashram*. There are many organizations which try to serve the people or help to bring about fellowship, but most of them do these things in their own strength, not depending on the power of God. Even many Christian organizations spend very little time in prayer. Men lead active lives, often continually on the move, but devoting little time to prayer or meditation. The Christian *Ashrams* believe fully in the need for setting apart time to draw from the infinite resources of God. In every Christian *Ashram* there are daily prayers, both morning and evening. In some *Ashrams* there are several services of worship every day. The underlying idea is

that however busy or active a man is he must find time to seek the power of God. When an *Ashram* was established at Gudalur the members earnestly desired to set apart one day in the week for prayer and Bible study. They also invited all Christian workers in the pastorate to join them every week in their day of prayer. Several of them did so.

One important feature of prayers in *Ashrams* is that they are offered in the midst of natural beauty. Our Christian worship tends to be conducted within closed buildings. However necessary this may be in cold countries, worship in India can often be conducted in open chapels in the midst of lovely gardens. There is a garden at Tadagam. The chapel is a simple structure with only one side closed for the altar. The other three sides are open. When worshipping in the chapel we can see the flowers and the trees surrounding it. Crotons, Cannas and Marigolds in profusion help us to adore the God who has made them.

The members of the Kodaikanal *Ashram* spend forty-five minutes every morning in silent worship, sitting on a rock from which the rising sun can be seen, filling the world with its light. There is an immense vista of green fields, lovely streams, blue mountains and large areas of red earth stretching for hundreds of miles. This helps the members of the Kodaikanal *Ashram* to love and serve God who has created such beauty.

The Brahmins in India are obliged to say a prayer at sunrise and sunset every day. These times are particularly beautiful. The sky is gorgeous with colour and all the earth is filled with a new glory. The Brahmins are taught to pray that God may illumine their minds as the sun fills the world with its light. In the Tirupattur *Ashram* the members come together for about an hour at the time of the sunset when the horizon is glorious with the light and the colours of the setting sun. They sit on a platform and quietly spend some time in prayer and meditation in the presence of these scenes of natural beauty which occur every evening, day after day, week after week, month after month.

These, then, are the five great ideals of the Christian *Ashrams* in India—Freedom, Poverty, Service, Fellowship and Prayer. They are indeed great ideals of immense value. The *Ashram* movement has made a real appeal to Christians in India and it is spreading steadily, though slowly.

D. L. MUNBY

Equality and Excellence

WE badly need Christian Tracts for the Times, and Daniel Jenkins has provided us with a notable example.[1] Let us hope, not only that it will be read by Christians (and others), but also followed by other tracts which work out its implications—or attack its conclusions. It is a tragedy of our times that there is so little simple and serious constructive writing on major social issues—and practically none by Christians. The real justification for this kind of Frontier work, and the real tribute, come when it leads to open discussion and debate.

For one who both agrees with its major emphases and took some part in some preliminary discussions, it is hardly possible to review it entirely afresh from outside. But it may be worth trying to raise a few issues. Daniel Jenkins writes as a Christian radical deeply concerned with the need for Britain to embody in its institutions and social life a greater degree of equality of the right sort. We have moved so far and lost our impetus; we are in danger of complacency and of giving way to snobbishness and cheap commercial values. Doctrinaire egalitarians forget that the pursuit of the excellence possible for every man in his own unequal way is the proper manifestation of the real equality of all men. Modern Conservatism tends to batten on a double standard which pursues excellence privately for its inner group and gives the despised masses 'what they want' (and what will keep it in power a little longer). The real conservative virtues (in danger of being lost to a vulgar commercialism) need to be seen in their proper context of true human equality.

In a world where Christians seriously debated these issues, one might hope for a Christian conservative tract in reply to this. In a world where this does not happen, one has to ask what will be the reaction of those who start from rather different premisses from those of Daniel Jenkins. The book cannot do anything but good to simple-minded egalitarians and unthinking leftists. I am not so sure about the reactions of those who start from a rather different position. They may be infuriated, as they need to be. One might hope that this fury would lead to a continuing debate; but one fears that it may not be constructive.

'Conservatives' have perhaps some grounds for this, in that throughout the book the desirability and necessity of equality are rather assumed than argued. At the fundamental level, there is much material for thought in David Edwards' concluding essay on 'Equality as Part of

[1] *Equality and Excellence*, by Daniel Jenkins (SCM Press for the Christian Frontier Council, 1961, 21*s*.).

our Heritage'. The distinction between the fundamental metaphysical and theological equality of all men and the actual inequalities (natural and social) of men as we find them is indeed admirable in general outlines. But I am not sure that the issues are ever set out absolutely clearly, or that there is any rigorous and precise treatment of exactly what is meant by equality in its various aspects. There is no reason why a book of social criticism should provide an analysis that would satisfy a modern philosopher. But it may be that those who do not see equality as a fundamental Christian (or humanist) value will be more infuriated than they need be. That such persons are not rare in high places may be seen from the strange, and surely ironical, fact that both the present Archbishop of Canterbury and the Duke of Hamilton, a leading layman in the Church of Scotland, were united in wanting 'equality' replaced by 'equity' in the report of the Evanston Assembly. It could be that all that is said in terms of equality could be said equally well in terms of 'humanity' or 'human dignity'. But it would lose some of its bite.

Frontier contributions of this kind require two rather contrary virtues, statesmanship and bite. The book has both. Its fundamental moderation would be stale if not applied in detail at points where it is likely both to annoy and to hurt. Nor can we expect in our modern world that what one man or one group has to say over a wide range of topics will command assent. Fortunately, these details have not been smoothed over into bland generalizations. There are points in the book which I personally find silly or unpractical, and others with which I am in profound agreement; there are places where I find it timid and conservative, others again where it challenges and stimulates. This is as it should be, and my references to some of these details are not to be taken as meaning that they are more than details; others would find other points to criticize.

The chapter on Britain and the rest of the world is brief but admirable, as are those on education and incomes. That on industry I found vaguer and less satisfactory: I did not get the feel of the real problems from it. Throughout the book, the treatment of class, culture, advertising and the position of women convince us that real issues are being seriously handled. How admirable to find the equality of men and women so constantly related to each particular problem!

I was not always happy about the handling of figures and quantities. Many problems can be better handled quantitatively, and it is here that Christians tend to be weak. On p. 78 'thirty in ten thousand' is misleadingly used to describe 3,000 (and not .3 per cent). Similarly the figures (on p. 60) from *The Boss* (1958) of the take-home pay of men at the very top of close on £7,000–£8,000 hardly square with the existence of only 900 with after-tax incomes of more than £6,000 in 1958. (Or are those 'at the very top' only these 900 odd?) Nor is there much to be said for quoting even with a caution the very irresponsible figures

put out by Prof. Titmuss and Mr Townsend (pp. 91–2), which merely obfuscate the real problem of discerning the seriously poor and needy in our society and thus encourage complacency among those who rightly distrust their exaggerations. There are also some weaknesses in the handling of economic issues. On pages 80–1 the distinction between a market for wages and a free market is not made and may be confusing. I am not happy about the cursory treatment of shareholders on pp. 74–5.

I found the passages about Oxbridge (pp. 116–20) infuriating, but more angry than constructive. It is not clear that Oxbridge refuses to accept degrees of other universities as 'giving equivalent status' in any way that is significantly different from the other universities themselves. In pointing to their higher standard of living with 'shorter terms' Mr Jenkins seems to ignore the fact (for which I can vouch from experience both of a Scottish university and Oxford) that people work much harder in the latter. (This justifies nothing, but puts the matter in better perspective.) To expand Oxbridge to double or treble their size (p. 119) hardly allows for the college system (on which their peculiar excellence depends). Nor does the proposal for identification with the rest of the university structure really seem to mean much. On the other hand, the failure of the other universities, if failure it is, is partly at least due to the close oligarchy of professors (often regrettably from Oxbridge) who do not want the 'excellence' of Oxbridge, but prefer power and leisure from teaching.

These are matters of detail. There are perhaps more serious gaps. There are references to trade unions, but no serious treatment of equality (and excellence) in relation to their activities. There is a surprising failure to deal with the physical environment. One major inequality in Britain is between the South and the North, or between those who live in the twentieth century conditions of housing and planning, and those who live in the decayed squalor of Midland mining villages or the grim 'inner rings' of Northern towns. Or perhaps even more serious the difference between those who live in a city with a centre and a tradition and those who live in a place with a name and no more. The last ten years have been years of missed opportunities, and the next ten to fifteen may prove decisive for the next hundred or so as to whether or not we are to have a civilized and civilizing environment.

Daniel Jenkins directs many blows at our 'cultural leaders'; it is time some were directed at our administrators, who have had it too good for too long.

Here are perhaps some points for the debate. May it continue, and may we be grateful to Daniel Jenkins and to his collaborators for having thus stimulated us.

BOOK REVIEWS

Infuriating and Perceptive

God and the Rich Society. D. L. Munby. (Oxford University Press, 25s.)

This is a very important study indeed. I want to emphasize this, because Mr Munby's sharp comments on his seniors (he is damaging on Archbishop Fisher, devastating on the 'Christendom' Group and perhaps slightly unfair on J. H. Oldham) may give this book the reputation of being witty but irresponsible. It is nothing of the kind.

There are very few Christians in Britain who are both theologically informed and also professional economists. Mr Munby is one of them, and he has much to teach us all on some of the most important aspects of our society. Christian writers on economic affairs too often offer us a strange combination of vague denunciation of 'materialism' in chapter I, and in chapter II a passionate (but equally vague) demand that we shall extend this materialism still further by offering it to economically underdeveloped countries. It is the great merit of this book that Mr. Munby is not vague, that he analyses not only the dangers but the great blessings of our 'rich' society, and that he is equally sharp in showing us our duty to help overseas and what this means in adjusting our belts at home. If, on the one hand, he cuts through the fashionable guff about 'mass man' by calmly writing: 'we must be clear when we denounce the vulgarities of our age that the blame must often be laid at the doors of a few mean and short-sighted statesmen, and other leaders who have often been richly endowed by society', he is frank enough to say also 'As a Labour party supporter, I am disturbed by the way in which some Labour leaders seem to be more concerned with what is in fact sharing among the rich (within a rich country like Britain) than with sharing with the really poor. When the workers of the world really rise, they may be hard put to it to find their comrades in the West.' The book is full of such infuriating and perceptive comments.

Mr Munby is at his best when writing about overseas aid, and perhaps least helpful to the economically ignorant when discussing equality and the functions of rent, interest and profits. (His arguments here are important, but they need expanded treatment.) All in all, *God and the Rich Society* is now required reading for any churchman who wishes to take an intelligent interest in the modern world. To have written it is a considerable achievement in Christian education.

MARK GIBBS

Power

Christians and Power Politics. Alan Booth. (*S.C.M. Press*, 6s.)

The author is Secretary of the Commission of the World Council of Churches on International Affairs. As such, and as a member of the Institute of Strategic Studies, he has taken part in detailed studies of some of the great political issues of our time.

The issues about which this book is written are the conflict between East and West, the nuclear weapons in the hands of both sides and the relation between Africa and Europe. On all these issues Alan Booth asks for an understanding of why statesmen and national leaders act as they do. For example, President Truman, hearing that the Russians might make a hydrogen bomb, decided that America must make one; no president of the United States, whatever the sincerity of his Christian belief, could have decided otherwise, once he had allowed himself to be elected to his high office. It would have been the only possible conclusion from the advice that he would have received. Booth asks that this be recognized and that we learn to live with a world in which decisions of this sort are made, just as we live in a world where sickness and death are always present. He says that the period in which

we live is one in which everyone is in danger of giving excessive moral content to the international conflicts that surround us, and he deprecates simple solutions like 'ban the bomb' and 'Yanks go home' as the Christian answer to the problems that surround us. He pleads particularly for study, intense and prolonged, of the best way out of the defence dilemma; he states, justly, that a Christian (or anyone else) is not relieved of the duty of trying to foresee the predictable consequences of the courses he advocates. Thus, he asks, would unilateral abandonment of nuclear weapons by this country increase or decrease human danger? Are agreed measures of disarmament more likely if the negotiators are in some position of parity? These are the kinds of issues which require wise assessment and which, he says, cannot be determined by moral judgments alone. He makes practical suggestions arising out of his own study and discussion with like-minded people. He believes, for instance, that a valuable first step that a nation ought to take is to declare, in the most public fashion possible, that it will never be the first to use a weapon of mass destruction, and that they are kept only to deter their use by the other side.

The book contains a similar and realistic description of some of the issues in Africa, in which again the emphasis is on how men in the present situation do behave, rather than on any simple view of how they ought to behave. In fact his whole view of the Christian religion is that it will show men and women how to live in the world as it is, among governments and leaders who act as they do, and find meaning in it. Hard thought and effort may bring a country or an epoch through the worst of its dangers, but even if it does not, the meaning and the challenge are still there. Such is the author's revulsion against utopian solutions and refusal to see the world as it is that he writes 'The hope of some fine day when religion has been successfully used to produce a vast, satisfied and universal welfare state, with the kindly mortician round the corner to cover with flowers the dead body while the parson speaks his soothing words, is unworthy of man'. And of the ideal of total and comprehensive disarmament, proposed by the communist leaders and now the official policy of the Commonwealth prime ministers, he asks 'Are our human conflicts really of such a nature that they too will wither away once people have thrown down their arms? It is surely more humane in the strictest sense to seek ways of containing and ordering these conflicts so that they do not explode into disaster.' He may be right.

N. F. Mott

Frontier Theology

The Vindication of Christianity in Westcott's Thought. Henry Chadwick. *The Borderlands of Theology.* D. M. Mackinnon. (Cambridge University Press, 3s. 6d. each.)

Dr Alec Vidler wrote recently: 'Our own theologians are better at harvesting and sifting than at ploughing and sowing.' 'For the initiation of new developments in constructive theology,' he suggested, 'we still depend on the leads given by foreign divines.'

Christian Frontiersmen in Britain have reason to be worried if that is so, since the development of a lay Christianity must always depend in part on the stimulus of creative theological thought; and it is not healthy that Britain should here rely so much on German imports. But it is no use moaning. Frontiersmen must be practical in encouraging constructive theology. This includes knowing the men, encouraging their work and buying their books. If (as is often suggested) constructive theology needs fresh endowment and a major rearrangement of human resources both within and outside the universities, here is a practical work beckoning Frontiersmen with cash or influence. And we must not forget that laymen can be theologians of far-reaching effectiveness.

Professors Chadwick and Mackinnon are certainly names to be noted, and these two lectures given recently at Cambridge are worth looking at, to see which

way the wind is blowing. Each comes from an important thinker who so far has not written much.

Dr Chadwick recalls Bishop Westcott, the greatest theologian of Victorian Cambridge, pointing out how his work was intended to vindicate historic Christianity against the excessive scepticism generated by German criticism. Westcott was too conservative in his own critical positions, and too cloudy in his positive doctrine. Yet he set an example of *concern* about constructive theology which obviously appeals to Dr Chadwick. Now Dr Chadwick must—as he certainly can—take up this tradition. Since he is Regius Professor of Divinity at Oxford, he is in a unique position to do so at a moment when Christianity needs vindicating even more than it did in Westcott's day.

Professor Mackinnon is a layman and a former officer of the Christian Frontier Council. His inaugural lecture promises great things for his time as a philosopher of religion in Cambridge. It expresses profound sympathy with two major modern objections to Christianity: (1) that it does not take *nature* seriously, and (2) that it does not pay sufficient respect to the *morality* of humanism apart from religious inspiration. It welcomes some modern atheists' attacks on Christianity as being on the same level as the faith's own deepest affirmations. Professor Mackinnon will, we must hope, now go on to say more positively what he means by his endorsement of a good slogan invented by J. B. Phillips: 'Your God is too small.'

DAVID L. EDWARDS

In Need of Enlightenment

In Search of Humanity. Alfred Cobban. (Jonathan Cape, 32s.)

Professor Cobban's new book has as its subtitle 'The Role of the Enlightenment in Modern History'. The achievement of this great period brought our modern scientific and technological world into being. This world has exploited to the uttermost the techniques of how to do things, which is one side of our inheritance from the Enlightenment; but by concentrating on techniques it has let slip the other and more important side. This is why Western civilization has lost its sense of direction and the awareness of purpose which is essential to the survival of a community.

The eighteenth century was the last great, creative age of ethical and political thinking; we must return to the point at which the ethical task of the Enlightenment was abandoned, not in order to find ready-made solutions for our problems of personal freedom in modern mass society, but in order to substitute for the mere analysis of power relations a serious discussion of the rational and moral ends of society once again. It was by means of such discussion that the Enlightenment changed the age-old habits of European thought: it gave us empirical investigation instead of dogmatism, toleration in place of enforced conformity, respect for individual freedom instead of torture and despotism. But the area of the influence of the Enlightenment was small; large tracts of Europe, including Germany, were only superficially affected and never properly accepted the ideals and spirit of the new Europe; the heritage, even in the American colonies, was always precariously grasped. The nineteenth and twentieth centuries have proved to us how superficial was the conversion of Europe and the world to the ideals of Locke and his successors. Even the philosophers in the West today are engaged in discussing whether moral judgments have any meaning in politics at all.

Professor Cobban is well aware that other interpretations of the Enlightenment are possible, that, for instance, Becker and Talmon have taken a much more sinister view. Nor does he seriously consider the place of religious and Christian faith in the whole situation; he probably thinks that the outburst of missionary zeal in the nineteenth century was a revival of the obscurantism which ought to have been disposed of by Voltaire and the others. But this is no reason why Christians should not face with him the

question which he raises or why they should not be glad of his help in seeking to understand how the 'enlightened' age of Bacon, Newton, Locke, Rousseau, Hume and Bentham has led to our present predicament. Perhaps we should, after, all retrace our steps.

ALAN RICHARDSON

Religious Encounter

Martin Buber and Christianity. Hans Urs von Balthasar. Trans., Alexander Dru. (Harvill Press, 15s.)
Rabbinic Theology. Roy A. Stewart. (Oliver and Boyd, 21s.)
Worship in the World's Religions. Geoffrey Parrinder. (Faber & Faber, 21s.)

The first two books deal sympathetically with two very different aspects of Judaism. The one is a reply to Buber, especially as represented in *Two Types of Faith*, and there is hardly a stronger opponent of Talmudism than Buber. The other is an account, by subjects, of the main conclusions of Rabbinic theology. Stewart's book will prove a valuable reference work for those who wish to consult this most complex material. It is unfortunate that he has not confined himself always to pure description, but indulges in unnecessary asides. For instance (p. 66) 'The ultimate passing of this temporal order is familiar Biblical teaching, amply borne out by the expectations of modern science' (this is false); (p. 68) 'All living things of the original creation, the Talmud teaches, were brought into being in full maturity . . . and this claim . . . is not necessarily absurd, unless certain Darwinian hypotheses be regarded as absolutely infallible' (in the sense that the Talmudic teaching is logically possible, this is all right; but its vast improbability should be recognized); (p. 131) a *do ut des* attitude to God is unsatisfactory, but 'compares quite favourably with Utilitarianism and other secular moralities' (this surely rests on a gross misunderstanding of much modern ethics). A pity all this, for the book is undoubtedly a most useful index to Rabbinics.

Hans Urs von Balthasar has written a sensitive appraisal of Buber's position. He sees in the contrast between the faith of Abraham and the faith of St Paul as described by Buber a reflection of the first schism within the Chosen People—a schism which (and here he agrees with Démann) has a lot to do with later schisms. On the Christian side it leads to being cut off from the 'holy root' and the inability to feel the Old Testament prophetic tradition from within. The latter in turn involves a wrong view of Christ, since in a sense He stands within that tradition. On the Jewish side, even so penetrating a thinker as Buber suffers from a kind of schizophrenia, induced by the split between the prophetic principle and the sacramental principle of Land and Temple. To reject the latter in concentrating on the former distorts the inner movement of Jewish history; to replace it, as Buber did in his earlier thinking, by a form of Utopian socialism, leaves it without intelligible connection to the former; while to accept it in a Zionist manner leaves Israel isolated among the nations, chosen, but chosen for nothing. The writing is not always clear, nor the direction of the argument easy to make out. But those who are concerned with the Christian attitude to the Jews must read this book. The events of this century surely call for an agonizing reappraisal of Judaism.

But the world is wider than the Jewish and Christian traditions sometimes imagine. As never before, Christianity is encountering religions outside, and in a new way. Gone are the days of ignorance about the teachings and spirit of foreign faiths. Nevertheless, gaps in our knowledge remain, and it is Geoffrey Parrinder's achievement in *Worship in the World's Religions* to have filled one gap. This is a most useful survey of men's differing ways of worship and will provide an excellent handbook for those who wish to supplement their knowledge about the doctrines and contemplative techniques of the great religions with an acquaintance with one centrally important practical aspect of religion. There are useful bibliographies at the end of each chapter.

NINIAN SMART

Mental Health

The Self in Pilgrimage. Earl A. Loomis. (SCM, 6s.)
Religion, Culture and Mental Health. Proceedings of the Third Symposium (1959) of the Academy of Religion and Mental Health. (New York University Press, $3.50.)

These are two books representative of the increasing flood of literature concerned with the relations between psychiatry and religion — or perhaps, more accurately, between psychiatries and religions.

Loomis's book is a semi-popular account of the psychological development of man written with Freudian theory as the main framework. It is based partly on the author's teaching to students at the Union Theological Seminary and is satisfactory introduction reading for ordinands. A suitable essay topic arising out of this sort of approach would be to compare and contrast the parable and the psychiatric case history as methods of teaching about personal relationships.

The second book is altogether more pretentious, and consists of a well-edited transcript of a week-end conference of distinguished experts in sociology, anthropology and psychiatry, meeting with remarkably well-informed and open-minded Jesuits, rabbis and ministers of the Protestant Churches of America. The participants discuss Christianity mainly as a social institution, and the absence of the 'Are you Saved?' type of approach takes some of the bite out of the discussion. Nevertheless it is interesting to see that both the social scientists and the ministers stress that mental health implies not only integration, adjustment, etc., but also a positive and at times painful striving for Ideals and so on. The best thing in the book is an appendix by Prof. Douglas Heath of Haverford of possible research projects in this field which provides discussion points and Ph.D topics galore.

These two books show how much further fruitful and understanding co-operation between medicine and the social sciences on the one hand and organized Christianity on the other has gone in America than in England. It is high time this FRONTIER topic was pursued more vigorously here.

D. A. POND

Sects

Sects and Society. Bryan R. Wilson. (Heinemann, 35s.)

This book is subtitled 'the sociology of three religious groups in Britain'. The three are the Elim Foursquare Gospel Church (Pentecostalist), the Christian Scientists, and the Christadelphians; they differ very widely from each other. Their beliefs, history, moral code and social distribution are described in deplorable jargon, leading up to a resounding quarter-truth:

'Differential social and psychological dispositions, rather than objective truth, are the data necessary to understand religious commitment. The actual truth of a teaching—if this could ever be established—is not causally related to the allegiance it obtains.'

Mr Wilson believes that people educated in science are unlikely to be converted to 'fundamentalist' religions, whereas common sense and common observation should have told him that it is only philosophers (and if their emotions are deeply involved, not even them) who find it difficult to hold two incompatible views simultaneously.

Two books in this field which do not appear in his extensive bibliography are Horton Davies's *Christian Deviations* and Charles Booth's *Life and Labour in London* (Religious Influences Series). By compressing his account of sectarian history and doctrine to the span of the former, and by using the space for reportorial observation in the manner of the latter, Mr Wilson could have produced a very much more interesting book. Do we know, for instance, how far orthodox Christian denominations draw recruits from the sects, and *vice versa*?

However, this is neglected country, and Mr Wilson has done his research thoroughly. Elim members, he says, tend

to day-dream, either about the after-life or about what they would do if they were left a fortune. Their ministers may not marry or embark on courtship in the town where they are stationed, without written sanction from headquarters, and they are disciplined (how?) if they break the courtship off without good reason. Christian Scientists consider Roman Catholics to be a potent source of 'animal magnetism', and think it unwise to mention them by name, preferring such euphemisms as 'Red Currants'. (In a rare flash of wit, the author calls this 'a type of terminological crossing of oneself'.)

Mr Wilson provides material for a study of the way in which sects harden into denominations. This is particularly useful in the case of Elim, whose social functions in a half century of rapid social change have been reflected, he thinks, in such internal developments as the transfer of power from the 'charismatic leader' (George Jeffreys) to the 'competent administrator' (E. J. Phillips). Will a sociologist be found, I wonder, to describe what happens to denominations as they begin to look critically at their history and origins in response to the ecumenical idea?

CHRISTOPHER DRIVER

The Job of a Parson

Essays in Pastoral Reconstruction. Martin Thornton. (SPCK, 17s. 6d.)

Two cheers, please, for Father Martin Thornton. Pastoral theology has been, intellectually speaking, something of a Cinderella. Indeed, students in Anglican theological colleges sometimes allege that the lectures on 'pastoralia' consist of little more than the Principal's reminiscences of his last parish. And if one turns from uncharitable reflections of this kind to the books, one has to go back a long way before one finds a pastoral theology which is reasonably comprehensive, truly theological and also practical. The Bishop of Sheffield's admirable *A Parson's Job* has been long out of print and would seem now somewhat dated. There have been untheological collections of practical information such as C. R. Forder's *The Parish Priest at Work*; and there have been of late an increasing number of case studies —one thinks of the Bishop of Middleton's *Church and People in Industrial Life* or Canon Southcott's *The Parish Comes Alive* or Dr Ian Fraser's *Bible Congregation and Community*.

It is Father Martin Thornton's great merit that he has asked fundamental theological questions about what clergymen are doing in their parishes with their people. *Essays in Pastoral Reconstruction* is the third in a series that began with *Pastoral Theology: A Reorientation* and continued with *Christian Proficiency*. His positive answer is given in terms of a doctrine of the Remnant. This can be and has been misunderstood, and may be too readily written off. It is therefore worth saying that it has been used, critically interpreted for the US scene, by that shrewd Lutheran, Dr Martin Marty, in *The New Shape of American Religion*.

Low-church Anglicans, Free Churchmen and others seem to be of no interest to Father Martin and they will be irritated by his jovial and ill-considered attacks on Bible study and preaching, on organs and parish magazines. But Dr Marty is evidence, and reliable evidence, that there is something in Father Thornton, and you ought not to dismiss him on the evidence of this book without also trying *Christian Proficiency*.

But all the same, in Mr E. M. Forster's phrase, two cheers rather than three for Father Thornton. To attack Bible study without heeding the well-used and fruitful devotional Bible study of the Evangelical tradition: to attack sermons without heeding the tradition represented by Dr Coggan or Mr Cleverley Ford (to say nothing of the still greater riches outside the Anglican tradition): to attack organs simply because plainchant (which is best sung unaccompanied) is the 'Catholic ideal' and other church music can be scrubbed out—all this represents a one-eyed and indeed parochial vision, and a curious blindness to the complex nature of Anglicanism.

DAVID M. PATON

A Fighting Christian

In Search of Myself. The Autobiography of D. R. Davies. (Geoffrey Bles, 16s.)

I was attracted to this writer by a series of extracts from his book *Down, Peacock's Feather. Studies in the General Confession,* as they have been serially read by the BBC early on Sunday mornings during the summer of 1961. Here obviously was a religious mystic of gentle personality but forceful experience. He was able to link religion with social and political realities and at the same time to make them part of the individual adventure of the soul in its discovery of a personal responsibility towards the family of man and the God directing it.

Now his autobiography delivers credentials which justify the man in writing so authoritatively on religious matters. It is a remarkable story. His father was a coalminer in Glamorgan crippled by an accident when the boy was still an infant. The family was thus doomed to a struggle against bitter poverty, but this did not interfere with the firm religious régime in the home or with the atmosphere of music and scholarship which surrounded the boy. At the age of nine he became a butcher's errand boy for a shilling a day, and later went into the mine. He memorized his Greek irregular verbs by chalking them up on the coalface during lunch break. He also taught himself Latin and Hebrew, with the result that he won a scholarship first to a Unitarian college and later to a Congregational college in Bradford. Between these two academic periods, however, he lost his faith and before returning home and to slavery in the mine, he went tramping on the road and even worked in a circus as a lion tamer.

His mother never lost her faith in him, although she was grievously distressed during that period of his Unitarian faith. He pleased her, however, by becoming a Congregational minister for ten years, during which he identified himself with the cause of the miners and filled his church with them, especially during the General Strike in 1926. He became famous for his preaching and would no doubt have risen to eminence within the nonconformist brotherhood had he not again lost his faith, this time with desperate results that nearly wrecked his health and even his sanity. He turned entirely to left wing politics and imparted a mystical element even to these by making himself a disciple of that strange and remarkable liberal from the Balkans named Mitrinovic, a doctrinaire who was a pioneer in the idea of European federation.

This period ended as dramatically as his previous one when he first lost his faith. In that he had been stricken down with rheumatism which cleared up overnight when he went into the Congregational church. During this second darkness he tried to commit suicide, but at the last moment had a vision of Christ forbidding him to take this step, and instantly he recovered his religious inspiration and never again lost it. He got into touch with Archbishop Temple who recognized his value and persuaded him to take orders in the Church of England. From that time he found peace and was able fully to develop his sense of vocation as a gifted preacher and writer on religious subjects. Both preaching and writing were always inspired with a vision comparable to that of John Donne.

Such is the story in outline which this posthumous volume tells with economy and a strong dramatic force. It is a book which is likely to bridge the gap that today lies with such menace between the Church and the majority of people. Here is spiritual realism playing a vigorous and authoritative part in the life of a man of the people.

RICHARD CHURCH

Short Reviews

The Bible in the Age of Science. Alan Richardson. (SCM Paperback, 5s.)

Oh dear! not another book on religion and science! No, but an excellent account of the way that attitudes to the Bible have been changing in the last 150 years. Schleiermacher, Barth, Westcott and Hort, Existentialism, Heilsgeschichte,

Cullman and Austin Farrer. Scholarship and poetic imagination are both given their full value without being made into idols. Bultmann is quietly cut to size.

Dr Richardson's thought seems to have matured since his almost great book, *An Introduction to the Theology of the New Testament*, and my slight reserves about his fundamental attitude have now vanished. This is a book to strengthen faith.

On one point I should like to hear more. Dr Richardson dismisses allegorical interpretation very shortly, but I cannot believe that there is not something valuable in a method of interpretation which was used for so long by so many great and holy men. J.W.L.

Common Sense about Race. Philip Mason. (Gollancz, 12s. 6d. and 6s.)

In this eminently 'Common Sense' book, written by an acknowledged expert, the layman will find both scientific knowledge and broadly based historical insights illuminating a subject notoriously befogged by ignorance and nonsense. Philip Mason demonstrates that if any 'pure race' existed, it could only be in quite isolated and backward groups, and exposes the fallacy that there are any biological arguments against genetic mixture between the various sub-species of mankind. Differences of intelligence are shown to be chiefly due to environmental influences, training and education; individuals within any one race display differences of innate intelligence far greater than any that can be plausibly argued as existing between racial averages. The most valuable part of this book is its psychological analysis of the origins of racial prejudice, through which stereotypes are unreasonably but automatically applied to individuals of another race, thus leading to discrimination and hostility. V. E. W. HAYWARD

PAMPHLETS AND PAPERBACKS

With the co-operation of the Advisory Committee on Christian pamphlets we offer each quarter a selected list of pamphlets and paperbacks of interest to our readers. We try to grade them by a simple system of stars:

** indicates a booklet of exceptional importance; * indicates that it is a very good piece of work. A listing with no star indicates that it is well worth your attention if you are interested in the subject concerned.

***Evanston to New Delhi.* The Report of the WCC Central Committee to the Third Assembly. World Council of Churches, Geneva	—
* *Christian Spirituality Today.* Essays from *The York Quarterly* edited by the Archbishop of Canterbury. The Faith Press	5/0
* *The Faith.* Raymond Raynes, edited by Nicholas Mosley. The Faith Press	5/0
African Pulse. Scenes from an African hospital window. Martin Jarrett-Kerr. Hodder & Stoughton	4/6
What's Wrong with the Church? Nick Earle. Penguin Books	2/6
* *The Church in an Age of Revolution.* Alec R. Vidler. Penguin Books	5/0
Passion and Compassion. John Wren-Lewis. Independent Press	1/3
Bible Weeks. E. H. Robertson. SCM Press Ltd.	4/0
* *Science, Poetry and the Incarnation.* BBC addresses. Kenneth Barnes. Friends Home Service Committee	1/6
Worship and Witness. A Quaker study outline. Friends Home Service Committee	1/6
* *Teenage Morals.* A symposium from the pages of *Education.* Councils and Education Press Ltd.	2/6

BOOKS RECEIVED

Gnosticism. An Anthology. Ed. by Robert M. Grant. (Collins, 25s.)
Eucharist and Liturgical Renewal. Ed. by Massey Hamilton Shepherd, Jr. (OUP, 21s.)
Christian Faith and Other Faiths. Stephen Neill. (OUP, 21s.)
Values and Intentions. J. N. Findlay. (Allen & Unwin, 55s.)
Kommunismen Och Kyrkan. Oscar Rundblom. (Diakonistyrelsens Bokforlag, Stockholm.)
Philosophy and Religion. John Wilson. (OUP, 12s. 6d.)
Persons and Perception. Leslie Paul. (Faber & Faber, 25s.)
Common Sense About Christian Ethics. Edward Carpenter. (Gollancz, 12s. 6d.)
Education for Mission. J. A. Ranck. (Friendship Press, $2.95 and $1.95.)
Persons in Relation. John MacMurray. (Faber & Faber, 30s.)
The Ecumenical Movement. Norman Goodall. (OUP, 18s.)
The Humanist Frame. Ed. by Sir Julian Huxley. (Allen & Unwin, 37s. 6d.)
The Nature of Faith. Gerhard Ebeling. (Collins, 18s.)
The Humanity of God. Karl Barth. (Collins, 12s. 6d.)
Christian Spirituality Today. Archbishop of Canterbury. (Faith Press, 5s.)
The Rivers of the Flood. Dom Anselm Hughes. (Faith Press, 16s.)
Hard Facts of Unity. John Lawrence. (SCM, 8s. 6d.)
Christian Worship. T. S. Garrett. (OUP, 15s.)
Greasy Palms. Reginald Morrish. (Independent Press, 6s.)
Great Women of Faith. Edith Deen. (Independent Press, 17s. 6d.)
Radical Monotheism and Western Culture. H. Richard Niebuhr. (Faber & Faber, 18s.)
Frontiers of the Church. H. G. G. Herklots. (Ernest Benn, 35s.)
Protestant Thought and Natural Science. John Dillenberger. (Collins, 30s.)
Two Centuries of Ecumenism. George H. Tavard. (Burns Oates, 30s.)
Nuclear Weapons and Christian Conscience. Ed. Walter Stein. (Merlin Press, 12s. 6d.)
Freedom Grace and Destiny. Romano Guardini. (Collins, 21s.)
The Eagle's World. Gerald Vann. (Collins, 25s.)
The Christian Year. H. W. Dobson. (Geoffrey Bles, 18s.)
P. E. T. Widdrington. Maurice B. Reckitt. (SPCK, 18s. 6d.)
Bishops. Ed. by Bishop of Llandaff. (Faith Press, 18s.)
A Grief Observed. N. W. Clerk. (Faber & Faber, 8s. 6d.)
Studies in New Testament Ethics. William Lillie. (Oliver & Boyd, 18s.)
Rooted in Faith. F. G. Healey. (Independent Press, 9s. 6d.)
Technology Community and Church. H. Cunliffe Jones. (Independent Press, 16s.)
Towards a Third Culture. Charles Davy. (Faber & Faber, 18s.)
A Christian Therapy for a Neurotic World. (Allen & Unwin, 21s.)
Milton's God. William Empson. (Chatto & Windus, 25s.)
Calm October. Richard Church. (Heinemann, 18s.)
Worship and Theology in England. Horton Davies. (Princeton University Press; London: OUP, 42s.)
Christian Prayer. Reginald Cant. (Faith Press, 16s.)
Japan's Religious Ferment. Raymond Hammer. (SCM, 15s.)
Teenage Religion. Harold Loukes. (SCM, 8s. 6d.)
The Theology of the Christian Mission. Gerald H. Anderson. (SCM, 35s.)

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